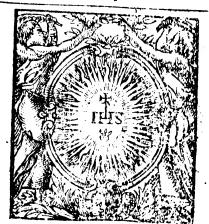


L 1 F E.

VV riten in Italian by the Reuerend Father Iaspar Loarte D. of dissinity of the holy Society of Tessus.

Newly perused and corected by the Translatour.

VVith certaine very denont exercifes and prayers added theruato, more then very in the first edition.



With Privilege.



TO THE MOST REVEREND FATHERS AND BREthren of the holy Society of the name of 1 E s v s: the Translatour witheth al encrease of spiritual graces.

OR so much as from you I haue receaued so singuler benesits, as needs I must, more the to any other earthly creatures, acknowledge my self indebted vnto you: and for that I have receaued from you the copie, the counsaile, and other commodities, to translate this vvorthy treatise into our Englishe tongue: I could doe no lesse as wel in respect of your former merits, as of the encouragement and other means which you gave unto me to fine he this poore Christian of fice, but make you the Patrones of my small paines, and vovve the core and simple attire to them wwho gave the piterne and



excellent subject to me. Vouchsafe therfore (I beleech you) most Reuerend Fathers and Brethern, to accept at my hands a bird of your ovene brood plucks out of her natural plume, and according to my simple skill decked up wwith foreine fether. Vouchsafe (I pray you) to take in good part this frute of my poore endewour, as a testimony of the reuerend Zeale wwhich (by your merite) I beare unto your vuhole Society, and as a recognisance of a further debt wwhich I ovve vnto you, and ame not able to difcharge but by the bountiful goodnes of my Soveet Redeemer: wwho as he hath genen his vvord unto you on my behalf, so will he not faile in devv time to performe the same to your inexplicable contentation: vuhom i most humbly beseech to preserue, encrease, and strengthen you foreuer, and to geneme and al others grace to folow your good Instructions. At Paris, the 20. of lune. 1579.

> Your most bounden beadsman and dutiful poore seruant foreuer.

> > IAMES SANCER.



THE AVTHOVR TO the denout Reader.

"Onsidering the cessicie of many men, who A hauing a good wil, haue not for al that the capacitie, or meanes, to seeke out and reade fuch bookes, as intreate of the exercises, wherin euery good Christian ought to occupie him felf: I have for this cause thought good, to gather together in this short Tretise the princi pal exercises which every Chri Rian man is bound to vic: that by spending his time laudably therein, he may e haue hope to obteine the grace of God almighty, and by meanes thereof, come afterwardes to enioye eternal felicitie, which is the ended whereunto we are created. And albeit this Treatife may generally helpe all men yet is it principally intended to thos persons which understäding (the ende whereunto they are created, and

the rigorous accompt which they must render of al their whole life: yea of euerie idle worde) desire in such sort to spende and governe their temporal life, that they maye afterwards come to obteine euerlasting life. Such persons as are thus affected shal (I hope) make their availe of those thinges where f I shall here increat, and wil (I doubt not) with good wil and plaine meaning receated the like afforded with the like afforded





A TABLE OF THE CHAPTERS CONTEIned in this Booke.

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FINIS.



A SONNET TO THE CHRISTIAN READER.

Icides never durst at once,

VVith monsters two to sight,

And yet at once this booke

Shows thee

Hove three to put to slight.

The Daul, the world, the Fleshe, or more,

To conquere Death and sinne,

And hove to live, and hove to dye,

And hove the heavens to vinne.

It is a path to Paradise,

A port to heavenly blise,

It treats of truce, and bringes the peace,

That ever during is.

Then reade, and reape the fruites therof,

And thanke thou for thy gaines. Almighty God, wwho raifd up those, That tooke for thee thes paines.

Confundantur qui oderunt Sion.

N. R.



MILITI CHRISTIANO

TETRASTICHON.



VO tibi iam de te parias certamine palmam, Et docet hic paucis, præbet & arma liber.

Sedulus hunc ergo si nocte, dieque reuoluas,

Corpore victus eris, menteque victor eris.





VR petis humanas puer ò bellissim sedes

A superis factus sedibus exul? Amo. Cur ua pamiculos molles quibus im plicet artus

Non habet in tali tempore Mater? Amo.
Cur geminas inter pecudes decumlis, & vdas
Lachrimulas madido lumine fundis? Amo.
Cur rigida stimulis palea mordacibus vrunt
Et tenerum ladunt stigora corpus? Amo.
Cur stabuli sacris durisima robora membris,
Et lapis heu capiti sternitur asper? Amo.
Pauca modò patior sed post quàm adoleuerit atas,
Verbera, vincla, vepres, roboraque alta seram.

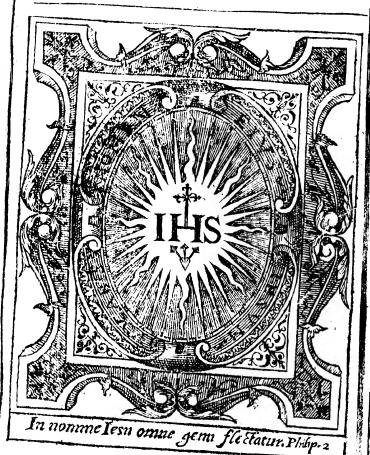
Nascitur,

Nascitur, & iacet in stabulo qui torquet Olympum:

Pastorum, & Superum cantibus antra Sonant.



Behould, O thak leffe wretch, behould,
Howe, to repaire thy fall,
The God, that rules the rouling kies,
Lieth borne in brurish Stall.



Al praise and due renovvne (O Lord) Gene to thy holy name. And not to vs most vvretched vvights Doe thou impart the fame.



THING HE OVGHT FIRST OF AL TO DOE, THAT purposeth to beginne a nevve life, and to spende his time henceforth fincercly in Gods service.

CAP. I.

OR that (as S. Austine saieth) it is not possible for 🙋 any mã to beginne a new and laudable life, but if he firste forsake and vtterly detest his former loofe and lewd life: who so mindeth to amende his former maners, and to indenour him selse sincerly to serve God: the first thing he ought to doo, is, to clense and purge his foule, that therby it may please the holy Ghost to dwellar. Cor. 3.c thetin a as in his holy temple: whole. Cor. 6.d. wil not (as bholy scripture telleth) en ter into the soule of the vvicked, nor

2. Cor. 6. d. b.Sap.I.a.

he harboured in the body defiled with sinne. It behoueth therfore to folow a Pfa.33.b the prophetes counsaile, first to a se. Pfal.33.c lfai.x.d.

quester thy selfe from sinne, and so a.Pet. 3.b. Chale thou become a fit instrument to doe good. The which sequestration from sinne and purging of thy soule, is procured by true and lowlye con fellion, wherwith it is very expedient thou firste beginne, preparing thy felfe therunto with great diligence & contritió:yea, it shal be both profitable for thee, and right commendable alfo(if already thou hadft not made a general confession of thy whole life) nowe to make the fame, calling to minde very diligently & with inward Isaic. 38.c. hartie forow, the whole time thou haste hitherto liued, and althy yeres past, so lewdly and disorderly bestowed.

> This general confession shall helpe greatly, aswel to cancel and cleere all old reckonings of thy former life (beling fully bent henceforth to line al newe, and to beginne a newe booke) as also to take awaye the scruples which are wont to molest the soule.

> > wheras,

CHRISTIAN wheras, through the more plentifull light of Gods good grace we fee now the imperfectios and defectes of our former confessions, which perhaps were not vailable, either for want of contritió, or for hauing left fome notorious and deadly finne, or necessary circumstance vntolde: whether were through shamefastnes, or blame worthie negligence, or some suche other like default, which we were not in the darke time of our former daies aware of:and now through the grace and heauenly light we haue fince the receaued, doe manifestly perceaue. loyning therfore due diligéce to this heauenly light, we are nowe to supply al former wantes, that our soule may be set at rest, and ridde of suche remorfe which els wold continually gnaw & wound it.

This general confession shal profit muche in this wife also, to prouoke almighty God thorough the toile and shame we suffer in making it, to graunt vnto vs greater abondance of his grace, and more strength, with other vertues, necessary for the bet-

A 2

terleading of our life hereafter.

Nowe to make this confession rightly, and as it ought to be, we must first crane of God in al humilitie his a.P.fal.31.b|grace & fauour, a to haue due know-Pfal. 37.d. ledge of those greenous sinnes which we haue comitted against his dinine Maiestie throughout all our former life, & that it may please him to gene b.Pfa.50.dvs fincere and b hartie forowe for the same. This being done, take a day or twaine, yeamore if neede be, wherein rhou must revire thy selfe fee company, and examine at leafure thy whole life, beginning at the time thou first began to have vse of reason, and so g, 1f.4.38. de running ouer al thy yeres, according to the chaunge of times and places where thou haste lined, and the exercifes and trades wherin thou hafte bene practifed, running ouer likewife the ten commaundementes of God: and those of holy Churche, the seuen deadly finnes, the fenfes of the body, and powers of the foule. Al which shou mayest doe much better, and with more facilitie a great deale, if hou reade over fome briefe & lea-

ned

ned Confessionarie (wherof there be many) or if thou canst not reade it to telf, to cause some other to reade it to thee. And whe at any time thou shalt be put in minde of any crime what soener it be which thou haste comit ted, force thy selfe to have a particular griefe and sorowful repentace, as well of it, as of all other, in which thy conscience may pleade thee giltie.

Hauing vsed this diligence, and necessary preparatio, seeke then the best learned and most vertuous cofessour thou maiest possibly find out, vnto whom I wish the, aswel now, as here after, to make thy confession, and by his counsail, to gouerne the whole course of thy life, and al thine actios: wherin no doubt but thou shalt find a notable helpe for the better seruing of God, and more secure walking in his waie, as I shall hereafter more at large let thee vnderstand in the xii. Chapter of this litle Treatise.

When thou hast thus made choise of such a Confessour, then shalt thou with al humilitie, shamefastnes, and sinceritie open al thy sinns vnto him,

A 3

THE EXERCISE OF

declaring what is necessarie, & omita Pfa.31.bting that is superfluous, accusing thy felf, and no other body, of the finnes, which thou halt committed: not excusing thy felf, as some doe very b Pf.t. 141 naughtily, actributing b the cause of heir sinnes to the deuil, the frailtie of their fleshe, or to some other person, or at least alleaging certaine excuses to cloake and thadowe their sinnes withal, that by this meanes they may either seeme none at al, or the lessel greenous a great deale. Al which kinde of excuses, the humble, true, & contrite penitent, must in any wise eschewe. And therfore is it muche better (as S. Iohn Climacus faieth) to discouer the wounds of thy soule nakedly and plainly to thy confessour, he being appointed thy physition to cure and heale the same, saying in this maner: I confesse that I have tinned through mine own fault, and no other bodies, neither hath the deail propoked metherto, nor any other man, neit ier my body, nor anie other breature, but through mine owne fault and wicke ines alone it is that Laaac

A CHRISTIAN LIFE.

Lhaue offended. If thou both thinke and say thus, thou shalt do according to that the prophete Dauid, faieth: 4 l'a Pfal. 31.b vvil confesse mine unrighteousnes against me. And if by thus doing thou luffer more confusion and shame; beleeve verily, that for this temporal shame thou shalt escape eternal and euerlasting shame. Thus having in this ma ner made thy confession, accept the penaunce & satisfactio which shalbe laide vpon thee, procuring to fulfil the same so soone as thou maiest coueniently. And if it should so fal out that thou were bound to make restitution of goodes or of good name, doe it, if it be possible, before confession, or so soone after as thou canst. The like doe I also say of other per nance and satisfaction that shalbe enioined thee, that thou perfourme the same without delaye.

Certaine general aduert: sementes neces fary for suche as minde to serue God sincerely. CAP. 2.

AVING thus made a general confession, who so had not (as

A 4

THE EXERCISE

I haue already faid) made the fame before, thy foule being now clenfed from al mortal sinne, it behoueth thee to have a most stedfast purpose neuer to offend mortally againe, but rather to suffer any affliction or worldly cotempt: yea, death it felf, if nede required. For if a chast wife ought to cary this minde, rather to look her life, then to betraye the trouth she hath once plight vnro her husband, how much more oughtest thou to be of the same mind, rather to lose a chousand lives (if thou haddest sol many)the to play the traitour towara 2.Co.11.d ies God, who is thy a husband, thy father, thy Lord and maker. When thou hast once thus fully determined, take then a zelous and feruent defire to liue a new hereafter, and striue to get other new behauiours, & to liue far otherwise then thou hast done tofore, reputing thy felf to be now all new man, farre changed from that thou erst was, seing al the time thou hast hitherto lined hath beene but loft,& as it were a death. For the better doing wherof this shal helpe thee

A CHRISTIAN LIFE.

greatly, in any wife to eschewe aloccations of finne, especially the companie of b wicked men, but muche b 1.Cor. s.d more of women, such as may pro luoke thee to noughtines, and geue thee loofe and lew dexample. For albeit thou art bound to loue euery one, & to pray for enery one (as cha rifie commaundeth) yet art thou not bound to cópanie and conuerfe with leuery one, but only fuch as may helpe to doe thee good, & with their good wordes and vertuous examples, ferue ko edifie thee.

Secondly, thou must flye suche places where God is customably offended, as be difing houses, tauernes, daunfing schooles, and such like:not only foreseing thou do none cuil thy self, but also not to be present there where it is done: for looke how much more thou standest aloofe from the fire, and so muche more secure art thou not to be burned therewith.

Thirdly, thou must take great heede to be at no time idle, for that (as holy fcripture, e telleth) many mé haue re ceaued much harme through idlenes

c Eccl. 33. d

greatly,

THE EXERCISE OF

see therefore thou folowe S. leroms hurtful, not yeelding herein to the fiend shal come to tempt vs, he may find rough indifferete mortifying vs vvel & vertuously occupied.

a Luc 21. gal excesse in a cating, drinking, sleping they must needes pamper and cheand clothing, and indeuour thy self to rishe it to much. It shalbe good therobserue a mediocritic and temperanfore that thou gouerne thy selfe in
ce in eche of them: yea, rather to dethese things by thy ghostly fathers cline to some rigour and austeritie, aduise, if he be practised in spiritual then to any superfluitie and delicate exercises. pampering of thy flesh: for looke by Fifily, it shall greatly profite thee to how much the more thou tamest & set before thine eyes the good exambride less it, and by so much ethe lesse ples, workes and life that others have shalt thou be troubled with the ten led and stil continue in, but chiefly of tatios & difordinate desires that pro-cede therof: yea, so much the more ting thee by their good examples, & apte shalt thou finde thy self to serae procuring as much as thou maiest to God, and to performe al spiritual ex- imitate them in enery thing: yea, forercifes.

and penance, as faiting, disciplin, hare severy day to become better then o-cloth and other chastisements, it be ther, & alwaies to a duannee forward hough thee herein to vse good destin the service and seare of God. cretio, taking fuch as help to repref. Sixtly, make none accompt of the se the assaults and temptations of the tediousnes & temptatios which they

A CHRISTIAN LIFE.

counsail, saying: It behoueth vs to be al heats, which some nouices are wont vvaies doing of some good, that when the to have in their beginning, who tho dompting of their fleshe, fal into Fourthly, thou must take hede of some suche infirmitie, as afterwardes

getting the good which thou hafte As touching corporal punishments already done, thou oughtest to striue

flesh, and leuing others that may be commonly feele, that beginne first to

EXERCISE A CHRISTIAN LIFE. leade a godiy and ipinitual life. Bean this life, ought to feeme any whit not thou, I say, dismayed therwith a greeuous for the gaining of so preal, but a marche on forwarde, & fight tious a perle, and rare iewel, as thou a 1.Cor.9 dinanfully against al such temptation lookest for. Herewith must thou comforting and confirming thy selfetions animate and encorage thy with this vindoubted truth which selfe, calling oftio mind that saying thou must have firmely fixed in the of the Apostle, "Hovval the afflictions minde, to witt, that nowe thou half and crosses of this world are not to be com c.Rom.8 d taken in hand the highest and most pared to the future glory that shal be gehappy éterprise that may be thought wen vnto vs. Persuade thy self likewise, of in this world, and how this is an least thou mightest haply faint in reaffaire of more weight and importaking the toiles & teprations which rance then any other, and wherebylanay befal thee in this straight way more certaine gaine, greater aboun that bringeth to heauen: perfuade dance of treasure, more honour and hyself(I say)assuredly, that as herein dignitic, and finally the most blessed here be wordly toyles & teptations, happes of al the happie and good to be there heavenly comforts and thinges that may be found or defired confolation: and that to ouercome in this world, shal redound vnto thee these crosses and ouerthwaites of na yea, there is no good thing that is ure, there are helpes and succours of good in deede, but onely this, norther grave genen withal, which in power any other important affaire but this do farre surpasse nature. And with alone, this being the one only thing this condcration maiest thou remaiallucio.gwhich our a Sauiour him selfe said, to ne a vanquisher, and doe at things b.Rom. 8. f be necessarye. And therefore no tois as did S. Paul) in him that shal com les b temptations or disquietnes, no fort thee, which is lesus Christ our backbitinges, flaunders, and perfect Lord and Captaine. tions, which may & must befal the

Of the particuler order which wwe ought euery day to observe in our dayly excercıses. CAP.

thou oughtest euery day to keepe geue the grace to spend it fruitfully Which let be this: first, to rise in the in his divine service. morning so earlye as thou mayest. After this, if thou be at leysure,

Sixe or seuen howres, litle more or a litle meditation, whereof I shal in-

God the first fruits of al thine actions very good also, after thou hast done and powers of thy whole body: at thus, to go to the Church, if thou for example, thy hart, thinking of mightell conveniently, and there to thy Creator, and fighing after him heare Malle, or at least to see & ado-

thine eyes, casting them vpon somete thy Sauiour in his moste holy Sa-

legges, knecking humbly before his presence: thy handes, lifting them vp ro adore & thanke him: thy mouth, saying some short prayers, as the Pater noster, Aue Mary, and the Crede: and ESCENDING now to then mayest thou afterwards, accormore particularitie, for ding as thy denotion shal teache that things orderly disposithee, briesly gene him thankes for hased, be both more durable uing preserued thee the night past, and profitable also, I have though desiring him likewise to desend thee good to aduertise thee, what order that present day from al sinne, and to

hauing before refreshed thy self street have no great busines, read a li-ficietly with slepe, that is the space of se of some deuout Treatise, or make lesse, according to the diversitie of treate hereafter. For doing thus, thou The order complexions. So soone as thou are doest as our Sauiour him selfe aduiawake, it is a good & godlye deuo fed thee, faying: a seeke first the kindo-a. Mat. 6.d. tion, before thou settle thy minde me of God, and his instice, and al other to any other thing, to offer vp to thinges shall be genen unto you. It were

godly picture, or vp to heaven: the crament: but if thy neede & poucrtie

legge

of our morning exercise. EXERCISE

could not wel afforde the fuch leave as to go thither, it shal then sussice on working dayes to do the same with

heart and good defire.

glory.

dealing.

Hauing nowe recommended the feif to God in maner aforelaid, thou Al our a-maiest with his holy blessing attend aions to thine occupation or temporal bu to Gods lines,referring al thinges, yea, tempo ... ral alfo, to his divine feruice, choofing rather to doe them for his loue, then for thine owne lucre. And therefore oughtest thou often times to thinke vpon him, whiles thou labourest, or art busied in any kinde of tempo ral affaires, and to recommend the felf to his divine mercy, offering vp thine hart with al thy doinges vi to him.

And in any wife beware of one khing, that neither in thine occupation or other temporal doinges thou vi any guile, or exercife any volawfall trade, and against conscience: for so Vpright-Ithould thy building laid on fuche res & iuft foundatio be very faultie. Thou mult a. lac. s.c. likewife take heede of a fivearing, ly bi.Cor.is.ding, vling of vidle wordes and imper

CHRISTIAN ment speeches so much as maye be yea, not to heare any fuche, if it were possible for thee.

Thus having spent the day til dines time, see when thou goest therto, that being nowe at table, either thou or some other say grace before thou leate, or at least wise, say a Pater noster, and Ane Mary. And beware thou feedenot too greedilie, nor of too daintie & delicate meate : take hecde also of al suche excesse and superstuitie as might make thee vnlifting, and lesse apt to reade, praye, or doe any otherworke: take therfore fo much as thou maiest wel thinke necessary for thee and no more, remembring, that meate is rather to be receaued as Meste to medicine or refectio, to susteine the be vied as body, and interteine this téporal lifene.

of ours, then to fatisfie the fensual delightes and defires of our fleshe. And therefore must thou force thy selfe not to feede with the whole man, but to elenate thy minde vp to God, and to liften to fome holy & spiritual les ons, if there were any read. And if thou finde thy felfe disposed to glut

THE EXERCISE OF for so had those his cruel enemies appointed that thereby his torments & reprochful ignominies might euer waies grow greter. Now for as much as our Lord and Sauiour bereth thus vpon his shoulders al thine iniquities, enforce thy selfe to yeeld him thanks for this so singuler a benefite: and to 4 Mat. 27. helpe him (like another a Cyreneus) to Mar. 15.b cary his crosse, in imitating his example: and see thou kepe thos deuoud Luc 23.d wemen copany that followed him, to whom he faid that they ought rather to weepe vpon the selucs & vpo their b Luc 23.c. childre: b for if they doe these things i the greene vvood, vvhat shalbe done ī the dry? Which words thou oughtest to apply to thy selfe in being careful not to be like a peece of doted wood, barren & fruitlesse in thy life, but to force thy selfe enery day to bring forth fruit of goodworks, although it be with labour& paine:for if thou bear him cópanie in this life I his griefs, thou shald C. Ro.8.17 (according as S. Paul promifeth) be a copanio with him in th'other life, in his ioies & inspeakable consolations. Meditate secondly how those vn-

mercifull

A CHRISTIAN LIFE. merciful tormentors, to foone as they were now come to the mount Calua ry, stript forthwith in cruel wife that louing Lambe, tearing his (kinn, to his excessive griefe, being through the greene woundes festred to his garmentes: and afterwardes stretche him out vpon that harde bed of the crosse, which the world had prepared for him: and so with out stretched armes, of his aboundant charitie he offered him selfe vp to his euerlasting father in a true and liuely Sacrifice for the sinnes of the whole world. And thus his handes and most holy feete being with sharpe nailes fastned to the crosse, they reare him vp on high, hanging most pitifullye thereon. Weigh here diligently, what wonderful griefes his most rueful vir gin mother suffered, hearing the strokes of the hammer, wherewithal they crucified him, and feing him afterwardes reared vp vp6 that hard crosse with such opprobrious shame, and infinite paines and tormentes. Now then behold a while with the

eyes of thy foule this thy Saniour

 \tilde{E}_{3}

Means to tome, thou must seeke to represse the lame with some good thought: as for exaple, remebring that through thy finnes thou deseruest not that, which Godofhis meere liberalitie bestoweth rponthee: and how, others that merite more, lacke what thou leauest. Calling also to mind the toiles, tormentes and sorowes of our Saujour,

a M.u. 27d and how for thy fake he tafted a gaule Luc. 23.c. and vinager: with these and such like Pfal. 68.d. good cogitatios maielt thou, as with

a whollome fauce, delay the to fweete and pleasaunt sauour of thy meate.

After diner see thou rise not from table before thou hast thanked thy maker, who in fuch wife hath vouchsafed to susteine and refreshe thee with his moste bountiful hand, thou deferuing rather through thy finnes, ro luffer eternal tormentes, and laye some Pater noster and Aue Mary for the liuing& the dead:and thus maiest thou at thy pleasure returne againe to thy busines, demeaning thy self therin, as is aforelaid in the morning.

Accuening it should be very good, if thou couldest connenietly) to say

CHRISTIAN lome few deuotiós before lupper, or to reade a litle, as I shal hereafter instruct thee, that by this meanes thy soule might recease some refreshing before thy body: howbest, if thy trade and busines would not gene thee leue so to doe then maiest thou ger thee to supper on Gods name, behaving thy felf therin as is faid at dilner time.

The relidue of time from supper til thou goe to bed, thou maiest be flowe in some honest talke, or other good exercife and accreation, alwaies taking heede of occupying thy felf in any fuch thing as may hinder and dilturbe the quietnes of thy minde.

Afterwardes (hauing thus reposed thy self some time,) see thou preparethy selfe to bedward, condering that every good christian ought in such wile to dispose him felf thervnto, as if he were that night to departout of this life.

The maner how to prepare thy Exercise to self, is this: first kneeling downe de woutly before some picture of Christ or of our Lady (which thou oughtest

 \mathbf{B}_{2}

Four prin-

aiwaies to haue in thy chamber) laye the Crede, Pater nofter, and Aue Mary: afterwardes a geue God most humble thanks for hauing preserved thee chat daye: 2 and require the light of cipal poin-his grace to vnderstand & knowe thy condered faults, but chiefly those which thou hast comitted that present day: 3 Examine afterwardes thy conscience all leifure, and with good deliberation, discussing how, and in what thinges thou hast bestowed the same. And where thou findest thee giltie of any 4 offence, 4 be forowful for it, and af ke Godhartily mercie: purpose also to confesse the same in due time, and to amende thy life hereafter: but finding not thy conscience giltie of any great offence, yelde him humble tha kes, who hath preserved thee: and si nally beseech him to defend thee the night folowing, from al the deceipte and illusions of the deuil, graunting thee convenient rest for the health of thy foule and body. And thus maiest thou go to bed, making the figne of the holy crosse vpon thee as thou laiest thee downe: and see thou dispose

EXERCISE

thy whole body in honeit and decent wise, remembring that God, and his holy Angel thy Gardian doe alooke aMat.18.b vpon thee: to whom thou must not Psal. 33.a. faile to recommende thee. It shal be likewise very good to remember o-Our bedde therwhiles, that euch as thou now lai- not vnlike est thy selfe downe in bed, so shal o thers one day couche thee downe in thy graue: and ponder wel, that this must needes be the ende of al the riches, pompes and honours, and of all the whole pride and glorie of this worlde. Saie therefore, as thou art laid fome short prayer, hymne, or Pater noster ouer thee, crauing Gods good helpe and affiftance for that last hour of so great dreade and importance. And beware in any wife of louing to daintie and foft a bedde, calling to mind that narow and hard couche of the crosse, which for thy sake our Sauiour laye vpon, and thus maiest thou fal asleepe, either with this or such other like godly thought: and looke that whe thou chauncest at any time to wake, that thou have God by & by in thy mind, and let thy mouth

B

be filled with his praises, saying some verse ro thanke and blesse him, or to recommend thy felf to his divine mercie: and when thou rifest againe in the morning, behave thy felfe as is aforesaid.

The exercises wherin a good christian ought to occupie him self on ho. lye dayes.

C A P.

AVING declared already what order thou oughtely che workig daye through the weeke, it resteth now to teache thee, howethou art to behave thy selse on holye dayes, sith both Gol and his holye Church commaunde vs to sanctific and keepe them holy, It believes therefore, that we doe not onely labour, and take no feruile paines on those dayes, but that wel dedicate our felics more diligendel to Gods feruice, and to exercise of spiritual, good, and godly workes,

that

A CHRISTIAN

that by these meanes we may sancti Moreholi he the faid daies, by indenouring our red on fee selues to have more holines on them, final daies. On Sundaies therfore and other festiual daies, thou shalt dispose thy life

and exercises in this order.

After thou art got vp in the morning, offer and commend thy felf to thy Lord & maker, as on other daies, and make thy praiers (wherof Ishal tel thee more hereafter) somewhat longer then on other daies, or at lestwife read of forme godly booke a while, preparing thy selfe to go to Masse, and to recease the blessed Sacrament, if thou be minded fo to doe lthar day.

When thou hast thus done, and lest such order for thy temporal matters at home as shalbe meete, get thee then to Churche to heare Masse, and the formon (if there be any) in fuche place, where thou hopeft to recease most profite and denotion, especially at such time as thou purposeit to re ceaue. And take heede in the waye to Churchward thou roule not thine eves vp and downe, gazing here and

THE EXERCISE OF Behausour there, especiallie at thine entise into the Church: but retire them home in church. modest and denout wise, and calling to minde thine owne vnworthines and manifold sinnes, be forowful for them, af king God mercy & forgyuenes. And then maiest thou say that a.Pfal.s.b. sentence of the psalme: a Putting my trust and considence in thy mercie, O Lorde, I vuil enter into thy holie Temple in thy feare. Place thy selfe afterwardes in humble and contrite wife, like to the b.Luc. 18. $b_i^{\prime b}$ publicane, in fome concrite roome, there to heare attetiuely, both Masse, and other divine service, desiring to be partaker of al the misteries which are celebrated in that holy place, and a i.Cor. i balwaies to remaine in the a vnity of holy catholike Church, and of althe faithful & liuely members of Christ, that thou maiest deserue afterwardes to enioye euerlasting happines, with thể in the triumphất Church aboue. Coforming Now at suche time as they beginne our felues to say their mattins or Masse, list thou to holy Church. p thy mind and heart conformably is the Churche doth, prayling God when the praifeth him, praying whe

The

A CHRISTLAN LIFE.

he praieth, and for the same thinges he praieth, geuing thankes when he doeth, and so in al thinges imitaking her, and conforming thy felf vnto her.

When the priest saieth Masse, harken diligently to suche wordes as he pronounceth, without either reading thy self, or saying any other praiers & deuotions, at least wise whiles the priest readeth out:yea, much more co médable should it be to occupie thy stelf whiles he celebrateth, in some good thought or medicatio, rather the in reading or praying I thy booke; yea thou oughtest chiefly at such time to remember the passion of Christ our Sauiour and redeemer, fith holye Masse is a memorial of the same, and Masse, a both the priests attire and al the orhamentes of the aultar, with the ce rimonies which be vsed in the say. ing of Masse, do al represent and sig hisie suche thinges vnto vs, as he either did or spake during the time of his painful passion: and therfore is it a very godly thing to have the same in memorie, especially at the time of

The maner of hearing Masse.

of Christis Paffion.

Loue, faith chanke him with great renerence for & sernour, this so inestimable a benefite, and to in our de craue suche things of him with faith

protions at and feruencie as thou standest neede of, sith looke with what love & charitie he then vouchsafed to be crucified for thee, with the like is he nowe ready in this moste holy Sacrament, to thewe mercy to fuch as dispose the felues to receaue it.

Afterwardes when the priest receueth, if so be thou be not that day sacramentally to doe it, yet maiest thou in spiritual wise recease with him, aca Inf.ca.15 cording as I shal hereafter tel a thee, when I intreate of receaning the blefsed Sacrament.

Hovy to heare ferlitably.

If there be a sermon that Sunday or mons pro-holyday, geue eare therto with great zeale and attention, preparing thy felf before it beginne, by estranging thy minde from forraine thoughtes, and making thy praier to God, that it

maye

A CHRISTIAN LIFE. maye please him to minister such speeche and spirite vnto the precher, wherwith he maye both profite thee and others, and then maiest thou saie with Samuel: b speake o Lord, for thy fer buReg. 3, uant heareth.

Of thos things which the preacher hal deliuer in his fermon, thou oughtest to commit some such lessons to memorie, as shal most concerne thee, and that chiefly moued thee, suppoling our Lord him felf to have delilucred the same vnto thee. In like maner shalt thou doe at Masse, if thou canst understand the wordes of the Epistle & Gospel, which thou ought. God speaest to take as though God had spo-vs by his

ken then euen at that instant to thee preachers, alone, committing them to memorie, scriptures. and thinking of them, at least al that day.

If so be there be many sermons, go to heare that preacher whom thou deemest to preache Gods word with moste feruent zeale of his glory, and profite of the audience.

These be the chiefest exercises, wherin thou art to spende the fore-

mountains of worldly wealth. After this exercise thou maiest goe and heare cuésong compline, & some good leifon, if ther be any governing thy selfe in al thinges, as is aboue said

and that is more pretious then be

in the morning.

This being done, imploie the spare time til night in doing some dee de of brand mercy, as in b viliting some hospital or prison, comforting & performing some charitable office to those weake & comfortles creatures, or otherwife

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thou maiest associate thy selfe with lome vertuous companions to report or heare some spirituall dis courtes, or reade fome godly booke, or finde thee occupied in some suche ake honest exercise. And if so be thou thinkest it otherwhiles expedient to walke abroad for recreation, let it be n some secrete and solitarie place, where other seculer persons come not to disturbe thee, and with their prophane converfation withdawe thy minde from God.

It is also a very good exercise vpon The lines suche Saintes daies as be kept holye, of Saints. to reade or meditate vpon their lines, and to animate thy felf thereby to imitate them in some one vertue or spiritual worke, such as pertaine most to thine owne estate. Finally thou oughtest euer after diner on these daies to occupie thy selfe in some suche exercise, as thy soule may ther by reape some spiritual profite, and growe more zealous and feruent in the loue of God, with newe purposes and inflamed defires to go continuallie forwarde, and to waxe stronger in

thou

his diume service, with gteater charitie towardes thy neighbour, better knowledge of thy felfe, and more hu militie in al thine actions.

Thus be the holy dayes sanctified conformably to Gods wil, and the in-

tent of holy Churche.

Afterwardes both in thy meditatio before supper(hauig meanes to make the same) and in the examination of thy consciéce before thou go to bed: thou shalt both in these and ech other euening action, doc as is abouefaid in the former Chapter: noting this by the way, that on these daies alis to be done with so much more leisure, fer hour, and diligence, as the highnes of the day shal more require it.

A docu-And here let enery man that hath ment for parers and children or familie learne, that he is as houthout a guide and gouernour to fuch as be vnder him, and therefore is he bound fo much as in him lieth, to draw them

to the seruice of God, causing them to heare Masse, and to spende the holidaies in godly exerciles: and to frequent the bleffed Sacraméts of Con fession and Communió, so ofcas they

mayel

A CHRISTIAN LIFE. maye, and shal perceaue it for their profites. And in no wife are they to allowe, that any one in their house ahaue any publique crime, or other a 1.Co.5.d notorious imperfection: as to be a livearer, a blasphemer, a gamster, or an offendour in suche like trespasses against our Lord and Sauiour.

> Of the profite and necessitie of prayer.

C A P.

Owe that I have alreadie intreated of the order that fuche as defire to line like good Christians ought to kepe both on working and holy daies: it resteth, that I intreate of another kinde of dailye exercise verye necessarye for eche one to obteine this their defired ende withal: chiefly yet for suche as minde to dedicate them selues more sincerely to divine service. And this is the exercise of holy praier, not onyevocal, which is commo to enery tes of holy one, and more frequented of al: butprayer. also mental, which very few wore of,

THE EXERCISE OF and for consequently very sewe doe practife, being neuerthelesse the more excellent kinde a great deale. And therefore is it to be noted, that albeit vocal praier, to wit, that which is made with the month and voice, in saying of fundiy offices, psalmes, and denotions, is a verye profitable thing, instituted, approved, and practised in alreligious and cathedral Churches: yet is not this, but that which we ex-leal mental the more worthy and exthenvocal cellent kind of praier, and wherof the holy doctors do chieflye meane, whe they speak of the excellecie of praier. & the tinguler fruits which proceede thereof. The which mental kinde of praier doth so farre passe and go bevond the vocal, as doth the soule or spirite, in dignitic, passe and excel the body. Wherfore, such as minde to exercife them felues throughly in Gods feruice, and to batten & grow strong in spirite, ought not to content them schees only with vocal praier, but (ast a 1.Cor.14 S. Paule faith) a to praye with mouth and minde together, having receased at Gods handes both thone and thother.

praver

celient

more

CHRISTIAN LIER. ther. Howbert, let vs chiefly praye with spirite: for (as our Sauiour said b to the Samaritane) God is spirite, and b sob. 4.c. they wwhich adore him must in spirite and 2. Cor. 3.d truth adore him. Wherevoon we are wel affured, that the holy Saintes of old time, and the most spiritual men lof our daies doe exercise them selves most chieflye and commonly in this kinde of prater, as having by experience proued how much more profite and spiritual comfort the soule receaacth by this mental prater the by that o vocal. This thing also alone, declareth fufficiently, of what importance they deemed this exercise, and how necessarie for al good Christians, in Mental that they are not afraide to cal the led omnisame omnipotent: for so muche as potent. being made as it ought to be, we thereby obtaine enery thing, like as Christ our redeemer hath promised, Saying at erily I say unto you, that what a Mat. 21 Soeuer you shal aske by prayer, beleeve it b. Shalbe genen vnto you. Mar. 11.c. 10h. 15.b This praier, wherof we now speake,

is a lifting vp of our mind to God,

which is rather done with inflamed

more casy yea, looke howe much the longer we the vocal continue in this kind of exercise, and so much doe we finde it more sanourie and fruitful for our foule: for that enery time a man frequenteth this holy exercise, he stil sucketh out newe sap of graces and spiritual treasure: yea suche, as at some times the soule doeth, as it were, palpare and feele it moste apparantly. For like as Moises had his face lightned & made glistering, through his often conuerfing with God, in suche wise, as the children of Israel (according as holye

a Exo.34.da (cripture telleth) could not abide to 2.Cor. 3.c. looke vpon him, euen so the soule through perseuerance in praier becommeth more lightned and illumihated with the newe graces which she receaueth.

Mar. 9.a.

praier

We know moreouer, how Christ our redeemer (as the holy Euangelist b Inc o.d. b S. Luke reporteth) being in praier, was transfigured, and his face visiblye 2. Per. 1.c. changed into as beautiful a bright

A CHRISTIAN LIFE.

nes as the Sunne, his garmentes alto became as white as snowe: euen so is Effects of the soule of man in praier transfigu-mental red and changed into God, and the darkenes thereof turned into light,

frailty into force, feare into hope, ladnes into solace, with other singuler commodities toe many to rehearle, which trial testifieth to proceede out

of this holy praier.

Sithens therfore this is for allo prositable and necessary an exercise, I hal extende my felf some what the more, to tel thee, in what maner thou art to make the same. And firste I shall declare what such may do as be more spiritual, and haue better leisure, being minded to take in hand this exercile:afterwardes I wil set downe another methode for the simple & more busied sort, such as want capacitie & eisure to exercise them selues thoroughly in this kynd of deuotio: that by doing yet what they are able to doe, they may be made partakers of this so fruitful and necessary an exercise.

lics

The maner howve to pray mentally, and of the preparation which we ought to make before the same.

CAP.

vp of the minde to God: like as the foule may divers wayes elevate it self to the knowledge of God, euen fo be ther diners meditations or considerations, which are al of them called by this name of praicr. Neuerthe lesse, I shal here inticat of those only that be moste denout, easie, and profitable, and that with fuch breuitie, as I may conneniently.

First notwithstanding I am to aduertise thee of certaine pointed which must needes be thought of before thou enter into this kinde of ex

ercise

Wheroftake this for the first, that thou force thy self (being one that taine to be hast leisure inough) to have one hour allorted to in the morning, and an other in the our deno-cuening (litle more or lesse) which

CHRISTIAN

mou art to allot to this lo profitable an exercife, like as holy Church hath her certain houres appointed for publike praiers, and divine feruice: that tal, being (as I have alread) and a good custome once gotten take awaye the difficultie therof.

But if any man could not observe thes so certaine and prefixed houres yet ought he not to geue ouer this exercise but rather to take such houres and time for the same, as his bu-

lines might helt afford him.

Now when thou comest to these determined houres, (supposing that khou maiest haue the in maner aforefaid) it behoueth the to prepare thy felfe (as the wife man a faieth) before a Eccl. 18.0 praier, to thende thou maiest haue more attention, denotion, and reuerence, with other partes requilite for the better performing of this exerkife.

Thy preparation therfore let it be Preparain this maner. When thou commest tio before to the time and place prefixed, indenour thy felf to lay affic al other cares

thou

and eogitations, which in any wife may impeche thee:weighing wel the importance and seriousnes of this of fice which thou art in hande withal And to thend thou maiest have the more attention & reuerence: conder howe when thou art in praier, thou spekest not to the winde, nor to the walles, but standest moste assuredly before the face of the living God, and that God is there really present at thy praiers:liftnig to thy wordes: vewing thy teares, and taking delight in thy deuotions and holy exercife. For albeit he vniuerfally affisteth al his creatures, yet affisteth he chiefly suche as pray vnto him, accordig as the sacred a Deut. 4. a scripture witnesseth, saying: a There is no other natio i the wworld so great, to wwho their Gods be so nigh, as is our Lord God, vuho assisteth us in al our praiers. Thinke nowe howe great attention and re-

uerence is requilite, to speake and

stande before the presence of so divi-

ne a Maiestie: before that moste soue-

that infinite beautie and incompre-

hen fible greatnes, if fo great respect

EXERCISE

CHRISTIAN LIFE. be had in ipeaking but to a temporal prince? This confideration shall make thee to humble thy selfe, and bowe downe to the verye dust of the earth, and to stande with feare and trébling before that sacred soueraintie and dreadful Maiestie.

With this thought maiest thou kneele downe in reuerent wise, making the figne of the holye Crosse vpon thee, and then saye the general confession, or the plalme, Miserere, or a Pater noster, if thou canst none other, crauing of god briefly forgenees of thy fins, those especially, wherin thou maiest haue offended on that day, as also grace to performe this office better then heretofore, and to spend that smal time to his glory, and the profite of thy soule, seing we are not able without his grace to doc any good thig With this affect and minde thou maiest sometimes saye the himne Veni Creator spiritus: or those wordes of the patriarche Abraham: a Lo-la Gen. 18.d

quar ad dominum meum, cum sim

r, Cor. 3.6. raine and omnipotent King: before

putuis & cinis. I will ipeake vinto my Lord al though I be but dust & ashes: or other vocal praiers or sentences, wherein thou haply hast most deuo-cion, which shal all of them serue for a preparatiue, to make thee haue better attention, and to exclude all forreine cogitations.

Hauing nowe in this or like ma ner gotten attétion, deuotion and rederence, fal then in hande with thy meditation after the best maner thou canst: the which ought, in mine opinion, to be most commonly of the passion of Christ as being a thing verye acceptable to him, and of great deuotion and profite for our foules: fith this our Sauiour his passion is no other thing then an epilogue and re capitulation of his whole life and dostrine, and an abbreviate and short worde, wherein it pleased him to teache vs the summe of al wisdome, and the perfection of the Gospel. Wherefore, for thy better and more orderly proceeding i this matter, thou maiess deuide the points of the passion, by the dayes of the weeke, in maner felowing.

A CHRISTIAN LIFE.

4.1

folowing.

Meditations of the bleffed Passion of our Sautour, for enery date in the vveeke, especially on mornings.

C A P. 7.

He meditations wherin I thinke most eprositable for thinke most eprositable for estable to exercise thy self estable on morninger, ought to be of the Passion of Christ, which thou maiest dispose in this order.

MVNDAY.

On munday morning at thine appointed houre, thou shalt thinke of the last supper of our Lorde and Sautour: wherein amongst other things which thou shalt meditate conformably to the story of the Gospel: calchiefly to minde these three points: to wit, that most profound humilitie, wherewith he washed his a disciples a lob. 13. a feete: b the institution of the most chance holy Sacrament: those most e sugred holy Sacrament: those most e sugred speeches which he lastly preached vn to them.

1)

About the first:consider that wonderful humilitie wherewith that most high and puissant prince (into whole handes his eternal father had gener a sob 13. athe rule of al thinges) a bowed him scale dounc to washe and clense his disciples feete, and amongst the rest those filthic feete of sudus the Traitour: neither yet did his puissance, wisdome, holines, nor his greatnes (euery one being incoprehentible) let him to do this so base a worke: that we should folowe the example which he left vs therin, not only to humble our selves to our betters, but also to our equals and infériours.

Touching the second point: consider that most servet love our sweete lider that most servet love our sweete wherby (he being now to depart frows) devised this inestable means how to remain stil with vs, for our consolation, prosite, & resection, in this most holy Sacrament. And like as he could not leve vs any gift more pretious the this, so ought we not to seke or desire any other then this, disposing our selves often times to receave this most

a CHRISTIAN LIFE. 34 facred foode, that being often times vnited to him, we may be made par takers of the inestimable fruites, which are by meanes theref imparted to vs.

Concerning the third: among it the other wordes of that long and most excellent sermon which he made to his disciples: take for thee that his newe precept of charitie, so highly comended of him: wherein he said, that his disciples should be discerned: and withal, note the patience thou must have in the manifolde tribulations & persecutions which thou must needes suffer in this world: wherewith the soule is purged, and gaineth great and inspeakable meede.

TVESDAY.

Thou maiest on Tuesday at thysica accustomed houre meditate three other points: wherof let the first be of our Lordes prayer which he made three times in the garden of a Gethscamani. Beholdehere the anguishe and Mar. 14.d. anxietie that holie soule of his selt: [Iuc. 22.d], which he him self said b was sorowful b Mat. 26.d and heavie to death: that is to say, that

lacred

The second point for this date is our Sauiours imprisonment, wherevito he willingly offred him selfe to loose thereby the gives and setters of our folies. Here maiest thou weight that insuperable patience wherwith he willingly a consented to be bound, insured, and stroken: with divers blowes & buffets, without any mone making or resistance: yea, he founde fault with Peter (who did what he blobass. b could to defend him) saying: b The

A CHRISTIAN LIFE.

cupp that my father hath genen unto me, will thou not that I drinke it? the meaning of which wordes thou oughtest to marke wel, and to lay up in the tresure of thy hart, therwith to relecte and defende thy selfe in all thy grieses and persecutions: for whence soener they come, whether of the world, or of the deuil, alis the cupp which thine everlasting father geneth unto thee for the welfare of thy soule.

Thou maiest also meditate the thirde point: how the faithfullest maister that cuer was, being caban-cMat.26.f. doned and forsaken of al his disci-Luc. 22.f. ples: and accompanied onely with Joh. 18.d. those cruel officers: was led to the houses of those sacrilegious bishops Anna and Caiphas: where they begonne a fiesh to renewe their villanous outrages: their spittings, their blowes their mocks and skornes, with other their greuous vexations, wherewith he passed ouer al that night, abiding enery thing with incoparable patience: a that thou in like case shouldest a 1 Pet.2.d endeuour to imitate him.

D :

WVEDNES DAY.

On wednesday meditate the ignominious progres, & wearisome iour ney which our Sauiour made on the morowe, being conducted from one ludge to another : and pause a while in eche of their houses, to weigh the wordes he spake, and the iniuries that were done vnto him:but chiefly cal to mizde those wordes which he answered vnto Pilate, af king him if he were b Ish. 18.a. a kig, which were the le: My kingdome is not of this world: which if thou weigh and ponder wel, wil make thee to knowe the blindnes of worldly men, who with so great carke and care delire to reigne; and to eniove the prof. peritie, pleasures and pompes of this world, wherof the true and only king confesseth in these wordes, that his kingdome confifteth not: that thou thouldest thereby frame thy selfe to contemne the world, which he fo little 4 Heb.11. dregarded, & learne to live like a a pil 1.Pet.2.b. grime and straunger therein, making no accompt of the pompes, riches, and credite therof, which be so vaind and transitoric,

Confider

Consider the wife the scornes do ne vnto him in Herodes house, that vniust Judge: who to make him be b mocked, caused him to put on that bLuc.23.b. white fooles cote: and thus having Korned him, sent him then backe againe to Pilate: in the which voiage he suffered suche paines and spiteful reproches, as thou wel maiestimagine. Learne here to holde thy peace when thou art despised, mocked, or otherwise curiouslye questioned: thou maiest see likewise what paines and trauaile thou must prepare thy

CHRISTIAN

THVRSDAY.

On thursday at thine accustomed time and place thou shalt meditate: First, the cruel scourging of the sonne of God in Pilates house (who weening thereby to appeale the rage and furie of the lewes) caused him to be a whipped and beaten most bitter-a Mat. 27 c lye. Beholde then howe they pul off Mar. 15.6

selfe to take (when neede shal re-

quire) for his fake, and thy neigh

bours: seinge he hath thus both for

thee, and al their fakes made so many

wearisome iourneys.

more stronger bandes then were the other.

For the second point, meditate howe the tirannous officers being nowe tired with beating him, albeit he not so with fuffing for vs, they then vnlose him from the piller: and without geuig him any other sucours orfolace, let him feeke his garments throwne here and there about the pa'ace: which hauing at length with much adoe found out and put vpon him, they straithwaies stripp him a newe to put on that olde purple coate, wherewith they openly fcorne! and make him their laughing stocker and anonca crowne him moft cruelly a Mat. 27. with a crowne of sharpe pricking lob. 19.a thornes. If thou viewe and confider Mar. 15. b. althis with denout attention, it can

not be but it must provoke thee to foue that Saujour, who for thy welfare onely, vouchiafed to endure fo cruel tormétes: and make thee also tol feare for thy finnes, and vtterly to ab horre thy lasciuiousnes, thy plesures,

pompes, and superfluous pamperinges of thy fleshe, with the whiche

EXERCISE OF

his clothes, & Itripp him naked, who adorneth the fieldes with al their ocautie: and howe they binde those handes to the piller, which created earst the heavens. And being thus na. ked and fast tied, howe the cruel exe cutioners beginne then with might and maine to laye on that virginal flesh: fleaing the tender skinne of the immaculate Lambe, and causing that moste sacred blood to issue and spin out of althe partes of his body in fe great quatitie, as it wett and couered the ground he stoode vpon: yea, in suche sort was that most tender and beautiful fleshe fleane and wounded, as thereby was rightly fulfilled the alfai.53.b. prophecie of a Isay, saying: VVe reputed him as a leper, and as one smitten of God and humbled. In the middest of althese grieslye grieses, the moste innocent Lambe stood dombe and quiet:with b Isai.53.b. out b mouing or making any resista-Mat 26 f. ce at al: fith he was not fo straitly fastned to the piller with hempen coardes, as with heavenlye charitie and the feruent loue he bare vnto vs. which bound his diume heart with

much

thou hait to highly offended God,

* for the which he hath in this wife a Isia. 5 3.b so painfully satisfied. For if a kinges 1. Pet. 2.d. sonne be afraid, when he seeth but a cotemptible bondssaue beaten in his presence, howe shall not the most abhominable bondssaue feare & tremble, seing the sonne of God so cruelly handled for his offences? If others sinnes be thus derely paid for, what paiment shall he haue that shalbe punished for his owne sinnes?

Lastly, thou maiest meditate this day, howe our Sauiour standing in this wife crowned, wounded, and mocked, Pilate commaunded him to bish 19.a be brought a forth, for the whole alsembly of people to looke vpon him, to trye, whether he might this waies mollifie those obstinate and stonic heartes, and thervpon faide: Ecce homo, behould the man. Faile not thou therefore with the eyes of thy sould to take an aduised view of this most rueful spectacle, beholding the hewe and ouglie shape he caried, who is, the brightnes of his eternal fathers glory, and this to restore what thou hads

loff

A CHRISTIAN LIFE. oft through thine offences. Beholde howe he standeth in the middelt of luche an afféblie fraight ful of thame and forow, cladd in that fooles coate o cuill fauoured an attire, with a crowne of thornes enuironing his facred head, a a reede in his tied handes a Mat. 15.b in lieu of a sceptre, that hard coard about his tender neck, his diuine vifa-Ioh 19.a. ge al puft vp and swollen, with the blowes he had receaued, and abhominably disfigured with bloud & filthic spittle: yea, from toppe to toe no one spot free from woundes, neither was this inough to soften those slintie heartes, albeit sufficient to appease his eternal fathers wrath, accepting the same for the satisfaction of our most hainous crimes.

FRIDAY.

N friday meditate howe our Sauiour accepting the most wrongful sentéce prononced against him, a caried the crosse him selse on his backe, wheren he was presently after to be crucified,

THE EXERCISE OF for so had those his cruel enemies appointed that thereby his torments & reprochful ignominies might euer waies grow greter. Now for as much as our Lord and Sauiour bereth thus vpon his shoulders al thine iniquities, enforce thy selfe to yeeld him thanks for this so singuler a benefite: and to a Mat. 27. helpe him (like anothera Cyreneus) to Mar. 15.b cary his crosse, in imitating his exam-Luc 23.d ple: and see thou kepe thos deuout wemen copany that followed him, to whom he faid that they ought rather to weepe vpon the selucs & vpo their b Luc 23.c. childre: b for if they doe these things i the greene vvood, wwhat shalbe done i the dry? Which words thou oughtest to apply to thy selfe in being careful not to be like a peece of doted wood, barren & fruitlesse in thy life, but to force thy selfe enery day to bring forth fruit of goodworks, although it be with labour& paine: for if thou bear him copanie in this life i his griefs, thou shald c. Re.8.17 (according as S.e Paul promifeth) be a copanio with him in th'other life, in his ioies & inspeakable consolations. Meditare secondly how those vn-

merciful

A CHRISTIAN LIFE. merciful tormentors, to foone as they were now come to the mount Calua. ry, stript forthwith in cruel wise that louing Lambe, tearing his (kinn, to his excessive griefe, being through the greene woundes festred to his garmentes: and afterwardes stretche him out vpon that harde bed of the croffe, which the world had prepared for him: and so with out stretched armes, of his aboundant charitie he offered him selfe vp to his euerlasting father in a true and liuely Sacrifice for the sinnes of the whole world. And thus his handes and most holy feete being with sharpe nailes fastned to the crosse, they reare him vp on high, hanging most pitifullye thereon. Weigh here diligently, what wonderful griefes his most rucful vir gin mother suffered, hearing the strokes of the hammer, wherewithal they crucified him, and feing him afterwardes reared vp vpo that hard crosse with such opprobrious shame, and infinite paines and tormentes.

Now then behold a while with the eyes of thy foule this thy Sauiour

E

to drinke cryeth out against our

gluttonye and disordinate drin-

king, those weeping and withered

THE EXERCISE

eyes, accuse the losenes and lacke of modestie in ours: those out stretched armes readic to embrace both fren des and foes, find fault with our rancour and revenge: that most sacred body wounded alouer from topp to toe, argueth, and that severelye, the lasciniousness and sensual appetite of

Thus scell thou, how althe staines and sinful spots of thy whole life doe manifestly appeare in this vnstained

mirrour ful of al perfection.

ours.

Thirdly, if thou have any spare time left, thou maiest meditate the other egregious and notable thinges which happed about our Sauiours death, but chiefly those seuen speeches he vttred, being vpon the crosse. For in the first (a Father forgene them. a Luc 23.e)-[for they knowve not what they doe] lis charitie towardes our foes highly commended: In the second (b Verily b Luc 23.f. I say unto thee, this day thou shalt be vvith me in Paradise) mercy towardes sinners in soueraine wise set out. In the third (a Behold thy sonne, behold thy a Joh 19.0 mother) a pietie and zeale towardes E

CVCS,

Joh 19.c. parentes. In the fourth (b I thirst) a ferwent desire of our neighbours welcMat. 27. defare. In the fist (cMy God, my God, why Mar. 15.c. hast thou for saken me) an humble praier d loh. 19. sin tribulation. In the fixt (d It is con e Luc 23. s Summate) a persevering in obedience til the end: In the seventh (e Father, I commend my spirite into thy handes) a perfect and entier resignation into the handes of God: which is the periode and somme of all our persection.

SATVRDAY.

N saturday meditate the percing of our Sauiours side with that cruel speare, to the incoparable griefe and hart breake of his most heauie mother. And pause here a while to beholde both this, and other his infinite and most pretious wounds: seing these are to be thy refuge, thy phisike, and chief consolation. In the olde lawe we reade, howe God commaunded certaine cities to be assigned in the lande of promise, whereunto such as

CHRISTIAN LIFE. had committed any offence might iecurely make their refuge: but nowe Deut. 19.4. in the lawe of grace there is note fol secure a refuge as is the harboring in khose most sweet woundes, wherto sinners may flee a great deale more securely, to eschewe the perils and perfecutions of this world, then they could doe in olde time to their affigned cities. And herein shal that wounde in our Sauiours side chieflye helpe thee, figured by the windowe whiche God commaunded Noë to make in the side of the Aike, by the which al the beaftes that shoulde scape the floud were to entér in: euen so now al such as finde them selues indaungered in the terrible fourges of this tempestuous world, if they couet to escape drowning, let them have recours to those moste sacred fores and wide woundes: let them enter in at this open windowe: and therein shal they be most secure, & finde them selucs in true peace and trăqui-

Meditate afterwardes, with how great denotion the Redeemer of the

llitie.

a Mat. 27.d World was a taken downe from the Mar. 19.d. roode, and laide in his forowful mo-Luc. 23.3. thers lap, who with a most ruful cou-

tenance fastned her eyes vpon him. Thinke here, what streames of teares his belowed disciple S. Iohn, the blesfed Magdalene, with the other godly women plentifully powred out vpon him. Beholde and ponder wel, with what zeale and feruencie both they and the two worthy men Ioseph and Nicodemus annointed & wrapt him in his winding sheet, and afterwards bore and laid him in the sepulchre which was in the garden: and endenour thou to clense thy hart throughlye from al corruption of sinne, from al filthe of fond defires and thoughts. that so thou maiest as in a new sepulchre lay vp this most pretious trea sure. And see thou faile not on this day to beare the forowfull mother companie in her lonlines and lamentation, wailing with her, and taking compassion of her griefes, that thou maiest afterwardes deserue to participate of the loyes of the resurrection.

SVNDAY.

SVNDAY:

N funday meditate the loyes of our Saniours ioyful refurrection, wherin colider these three pointes. First, how our Redcemer hauing now perfected the worke of our redemption, and ouercome our sinful death with his most sacred a Rom. 5. a death, his bleffed foul descended Heb. o.d. into b Limbo to visite and enfran-11. Pet. 3.d. chise those holy fathers, who so many b Pfal. 15.b veares had with longing desire loo- col.2.c. ked for him, with whom he staid (to) their inestimable comfort) til the houre of his refurrection, which was on Sunday morning, at what time his most happie soule reentring and reuniting it self to his blessed bodie, it became most beautiful, bright, glistering, impassible, and immortal, albeit before it were disfigured with the blowes, woundes, and tormentes of his passion: and being thus risen vp, and by his own power isfued out of his closed sepulchre, the sirst thing which he did afterwatdes (as we may withe godlye zeale beleeue) was

1 Niceph. Cap. 32. li. I. Irift. Ecclef.

THE EXERCISE OF that he visited his most a blessed mo ther. Thinke the now what that bles. sed virgin felt, seing her entierly beloued sonne stand before her aliue, founde, and whole, so glorious and triumphant as he then was, whose death had so lately perced thorough her foul with most vehemot forowes. What inestimable joye felt she in beholding his swete and amiable countenaunce, the beautiful brightnes of the wounds which he had before receaued, those gratious & louely eyes wherwith he looked vpon her, and in hearig those sugred & sweet wordes, wherewith he saluted her: How great was the love and comfort of her soule, when the considered, the exceeding glorie wherunto his for mer inturies and infamics were now turned: the furpassing beautie into which the deformitie of his wounded was chăged: & finally, the great calme and happie quietnes wherunto al the former stormie tempestes were now couerted. Learne thou hereby not to faint, or to be discouraged when thou art persecuted, tempted, and afflicted:

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but with faith to expect our good Lord his houre, who after a storme sendeth faire wheter, after troubles quietnes: and veeth according to the proportion a of tribulations, to visite apfal. 93.d afterwards with ioy & confolations.

The second point which thou shald meditate vpon this day, is, the fingu ler comfort which those deuout Ma ries receaued, when they sawe their beloued master (whom so lately they fought to annoint as dead) thus glokious and reui 1ed. And confider especiallye the tender heart of that most vertuous gentlewoman Mary Mag dalene, being wholly dissolued into teares through the zealous loue she bare vnto our Sauiour: and thereby would not depart, but remained at the sepulchre, til suche time as she merited to see and finde her Lord, & to receue cofort of him, for whom the To gretly longed. Wherin thou must note and marke wel how (next to his holy mother) our Lord appered a first Mar. 16.4 to her that loued him most, that per- lob. 20.d. seuered most, and that sought him

most, to thend thou know & learne

but

THE EXERCISE therby, that then the same Lorde wi appeare and comfort the, when with the like teares, loue, and diligéce, that the did, thou shalt inquire, seeke, and

llorow after him.

Thou maiest in like maner meditate the thirde point (hauing spare time) how this most desired master appered to his disciples, whom after his resurrection he sondrie times visited, comforted & confirmed in their faith, but chiefly ponder the sweete speeches he vsed to those with whom a Mar. 16.che went in company to Emausawho Luc.24.b. with great griefe talking of his passio, were afterwardes by him exceedingly comforted and inflamed, he vouchsafing also to discouer himself vnto them in breking of the bread. Wher by thou maiest gather, that if thy conuersation and talke be such as theirs was (to wit, of Christes passion) chou shalt not lacke his presence and companie, and shalt be illuminated therby to know and loue him the better, & this chiefly in breaking of the bread, that is, I the bleffed Sacrament of the aultar.

Thou

CHRISIIAN LIFE. Thou maiest likewise at some other time meditate on this day his holy and miraculous aftention, howe forcie daies after his refurrection (during which time he appeared many times to his disciples, reioycing, com forting and teaching the what they ought to do: the fortie day he lastly an Mar. 10.0 appered to them being at table, and Luc. 24.e. found fault with their incredulitie, and afterwards hauing sufficiently informed them how they ought to preache, he and they with his mother went all together to mount Oliluct, whence that most worthy and glorious triumpher hauing now bb 10h.15.d blessed & bid them al farewel, moun-Mar. 16.d. ted vp in al their fightes to heauen, Luc, 24. g. carying with him the riche spoiles of holy Saintes, who with the troupes of Angels gaue laudes and praises to him, singing with inspeakeable toye and exultation, and thus was he in this fo folemne a triumphe and re-

almightie father. Consider here, howe it pleased our

loycing receased into heasen, where

he sitteth on the right hand of his

(weete Lorde to alcende into headen) in the presence of those that truelye loued him, to the end they should, both with their eyes & spirite folowe him: knowing right wel in what a folitarines they were afterwards to remaine for lacke of his presence: which folowing and longing after him, availeth much for the obteining of 14. Reg. 1. bhis divine grace. a Heliseus desired his master Helias (as holy Scripture telleth) to genehim his spirite, after he were departed from him: to whom Helias made this aunswere, if thou see me when I shalbe taken away from thee, it shalbe done that thou requirest of me, otherwise not : euen so nowe, they shal have Christes spirite with them, that shal see and associate

for his divine presence.

Meditate also the great joye whe b LHC.24grewith (as S.b Luke the uangelist telleth) they returned backe againe to lerusalem: receasing greater conten-

him with their spirite, & such whom

the love which they beare to Christ

shal make to feele his absence: & con-

tiuually to desire and sighe in heard

tation

tation through the 10ye which he was gone vito, whom they so derely loued, then sorowe through the solitarines wherewith they sounde them selucs inuironed. For such is the nature of true loue, as it contenteth it selfe muche better with the weldoing of them she loueth, then with her owne private & peculier prosite. And thus oughtest thou to procure what toucheth the honour and service of Christ, before thine owne particuler commoditie.

These be the meditations which thou maiest make on mornings enery day in the weeke. For the better per sourming wherof, & procuring more deuotion, it were good that thou persectly knewe the historie, or read it in the last Chapters of the Euangelists. It shal also behoove thee to put in vre the precepts that solow in the next chapter: and when thou hast thus exercised thy self in these meditations one houre or a halfe, little more or lesse according as thy leasure shalper mit the, thou shalt then gene God harty thankes for what soever

1

thath pleased him to doe or suffer by the during this tyme, & crane withal, that he wil vouchsafe to make thee partaker of the fruites of his passion and redemptio, as also to impart vnto the such graces and benefites, wheros thou thinkest thy self to stand most neede: praye likewse for his holye Church, and for suche as thou are bound to remember, or that have comended them selves to thy devotios: for the souls also that are in purgatory, and for al such other necessities as may occurre. And thus maiest thou herewith sinish this thine exercise.

Certaine particuler advertisementes ton ching the meditations conteined in the former Chapter.

G-A P. 7.

O the end thou maiest with more fruit and spiritual aduancemet make the medita tions metioned in the former Chapter, it behoueth thee to observe therin these few aduises following.

First, concerning those points of

the

the passion, wheren thou art to meditate, thou must vnderstand, that they are in such e wise to be meditated, as though they happed euch in that in stant before thine eyes, in the selfe same place where thou art, or within thy soule: or otherwise imagining thou wert in the very places where

waies thou shalt feele better denotio.

Secondly, thou must force thy self to drawe some doctrine and spiritual fruit out of the thinges wheron thou meditatest, as for example, to note in euery passage ouer and aboue that is already sayd thes force maintains.

suche thinges happed, if haply this

already sayd, thes four points, what he Foure now is that suffred: what thing he suffered table point in what maner: & for who he suffred, considered.

Out of the first thou maiest gather; VVho it what immeasurable loue thou oughis that suftest to beare to so louing a Lorde, who being God almightie, and of infinite Maiestie, hath vouchsafed to suffer so great tormentes and iniuries for thee so wile and abhominable a bodslaue, in that if an other man, were he neuer so abiest, had suffered the like or much lesse for thee, thou wouldest

F 2

loae hun with al thy heart: and paine thy felfe to be grateful towards him.

2 VVhat thing he fuffred.

Out of the secod point thou maiest picke forth matter of great compaslion: confidering thy Sauiour to be thus fraight with excessive griefes: abandoned, persecuted, blasphemed on euery side, and from toppe to toe al wholly wounded: that but if thou sawe a brute beast suffer the like, thy heart would melt in funder with pitie and compassion.

3 In vvhat' suitered.

Out of the third point thou maiest gather meruailous examples wherin to imitate him. Learne first to be humble and lowly, pondering that bottomlesse humilitie wherewith he humbled him self, euen vnto death. Learne to be patient, confidering that inuincible patience wherewith he endured suche tormentes and villanous outrages, without making any refstance or lamentation. Learne to loue pouertie: seing him so extreme poore, hanging naked vpon the Crosse, and buried afterwardes in another mans sepulchre, as also during al his life, hauing nothing of his owner nor where

to reit his a head. Learne to loue thine enemies:seing with howe great charitie he praied for those that crucified him. Learne to be constant and perseuerant in suche good workes as thou takest in hand, and not to gene them ouer for any toiles or crosse encounters: confidering the firme constancie of Christ, wherwith amongst so many toiles, contradictions, and tormentes, he perseuered vntil death,

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LTFE.

and therwith finished the worke of our redemption. Finally, out of this point, if thou canst consider it at leifure, thou maiest learne innumerable

vertues, and most worthy examples, which shine forth in enery passage of

his passion.

Out of the fourth thou maiest 4 For who obserue a great and general charitie he suffered. towards al men, and to despise none, seeme he neuer so vile and contemptible, considering that our Lord hath shed his most pretious bloud for him, and for al men in the world: neither is there any so wicked and lewd a wretch, for whom alone (if neede had bene) he would not have suffered

al the tormentes he abidd. Learne thou therefore, seing this his infinite charitic towardes al men, to loue al men, and to make accompt of al men. Learne besides to detest sinne aboud al thinges, remembring howe that was the onely occasion of our Lordes

moscruel death and passion.

Thirdly thou must vnderstand, concerning the foresaid meditations, that if at any time it so happed, that in suche pointes as be set downeto meditate vpo thou shouldest perhaps find denotion in the first or second therof, that thou maiest pause therin fo long as thy denotion shal cotinew, not coueting to passe ouer to the other pointes remaining behind in that meditatio, for if thou chaunce to leue some vntouched for that time, thou maiest another day supplye this want. The like also doe I admise the if thorough any vrgent affairs thou shouldest sometime omit thene exercife or appointed houre, that the thou force thyselfe to supplye that want with a newe houre, and if not on the same, yet on some other day.

Fourtly

A. CHRISTIAN LIFE.

Fourthly thou must procure by al meanes possible to cherishe and Denotion interteine thy denotion and godly erished. purposes with other good gifteswhat foeuer thou mightest haply recease in the time of praier. And this shalt thou doe by indenouring to go as collected & gathered in the day time as thou maiest, calling many times to mind what thou didit lately meditate and recease, especially whe thou hearest the clockto strike: or other wife as thon canst.

Now if on the other side it should so fal out, that thow shouldest be dis- A docuquieted with diners forraine though-thie great tes (asit often happeth) and thereby observation. shouldest remaine without any deuotion or tafte in thy praier, yet oughtest thou not for al this to gene ouer thine exercife, until thy time be fully finished lith many times, yea most common y it falleth so out, that a man findeth him felf colde, and without tafte in the beginning, and afterwardes thorough perseuerance in his praier getteth heate and findeth good de-

EXERCISE notion. Yea, when it might to chaunce, as thou shouldest not finde any taste or sauour at al during the whole time of thy praicr, neither yet ought this to dismaie the: but rather thou shouldest beleeue assuredly e, that suche is our Lorde his good pleasure at that time: thereby to trye and exercife thy patience, thy loialtie, aud perseuerance: like as he dealt with the a Mat. 15. awoman of aCananea, whom albeit he leemed at the first to make none accompt of, yet did he afterwardes moste aboundantly comfort her, ho nour her, and graunt her her desire Weltherefore maiest thou assure thy felf, that looke how much more pa tiently thou bearest this drouth and barennes of thy foule: so muche more fruites shal thy soule haue accumulated and heaped vp. Thinke moreouer that albeit thou hast not found that deuotion and attention wihch thou wishedst for, yet hath our Lorde thewed him felf fauourable vnto the in suffring thee to remaine so longe time in his presence, and so no doubt but the time spent in this maner is

muche

A CHRISTIAN LIFE. muche more fruitfully imployed, the in such other works as might seeme farre more meritorious vnto thee: & if thou finde no devotion at onc time, wel maiest thou hope in Gods mercy that another time it shal please him to comfort thee so plentifully, that thy former wantes shal thereby be more then sufficiently erewarded And beleeue this vndoubtedly, that how much the more thou shalt perseuer in this exercise: so much the more profite and pleasure shalt thou finde therby, besides other maruelous gifts which are not knowen nor per-

Neuerthelesse, for that by reason of this desire (being comon and natural to every one to cover a tast and devotion in their praiers) divers are wont in seeking to wrest it out by violence, to doe therin greatly amisse, as by that meanes both oppressing their vnderstanding, and dulling their affect and wil.

keaued at the first.

Fiftly, it is meete to aduertife thee herein, that in the passages of the passion, or any other holy misteries

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which thou thalt meditate vpo, thou content thy felf with a simple & quiet speculation of such points as thou thinkest of, and with that affection and taste that God shal vouchsafe to Violence bestowe vpon thee: without forcing in medita-thine vnderstanding or imagination ly hurtful to speculate and apprehend thinges more plainly, nor thy wil to feele and taste the same, by wringing out affections and teares with violence: for these immoderate excesses both of the one & the other side, are wont rather to hinder then helpe deuotio, hurting the braine with that inordinate intention: and when this violence of the part affective is once past, the wil remaineth then more colde and more deuoid of tast. Thou oughtest therfor to make thy meditation with quietnes and repose, waiting with patient filence what our Lord shal worke in thee, and holding thy selfe contented therwith, as is a foresaide.

And, (to aduertise thee in euerye thing) thou must understand that if thou find paine and disquietnes in kneeling

kneeling (for so oughtest thow to dispose thy selfe in the beginning) thow maiest rise vp, and stande, sit, or walke,

A CHRISTIAN LIFE.

as thou shalt thinke it most meet for obteining that quietnes and ferenity of mynd, which is needful in this exercise.

Meditations to be made on eveninges, or on a nevv vveeke.

CAP. 9.

Mary O the ende that such as 🌈 be better instructed , and haue more opportunitie and leisure to geue them felues to praier, may haue more large scope and ample matter to exercise them selues in, I haue thought good to annexe here other meditations which may be vsed on euenings, suppoling thow meanest to refresh thy soule euery daye morning and euening, like as thy bodye cuery day doth not want those two refections. As for others which are busied. and can not intende to take this G 2

refection and exercife enery daye fo oft, these may on one weeke vse one part of these meditations, and on an other weeke the other. Neuerthe lesse, such as I now purpose to itreate of, be most fitt for nouices and yonge beginners, wherein they ought cer taine weekes to exercise them selues before they proceede on further to the meditations of the passion of our Lord and Sauiour: for that true contrition of our sinnes, knowledge of our selues, and the feare and reueréce of God(which are learned out of these meditations) help greatly for proceeding afterwardes with more profite to the meditations of the pass lion.

Hauing therfore certaine houres allotted to these present meditations, whether it be in the morning or at euening, and observing the foresaid advertisementes, such as shal serve most fitly for this purpose, the maiest thou meditate according to the methode solowing.

MVNDAY.

N munday let thy medita-The finnes tio be of al the finnes which of our for-

thou hast committed during thy whole life, and this shalt thou doc in maner folowing. Standing in the place of meditation with great lowlines and shame, fixing thine eies vpo the ground and bowing doune thy head, like a thiefe that Thould stand before a Iudge which had taken him with the maner: thus shalt thou beginne to weigh with bitternes of thy foule, al thyyeres and time mispent, wherein thou hast committed so many and monstruous crimes, which thou maiest reduce to memorie, by running ouer the ten commaundementes, the deadly e finnes, the fenfes, powers, and al the partes of thy body, by euery one wherof thou maiest finde thy felf giltie of innumerable offences comitted against that God, whom thou so greatlye oughtest to haue dread and reuerenced for his maiestie and infinite power, and so lingulerly loued for the great and co.

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78 THE EXERCISE OF tinual benefites which he hath bettowed vpon thee.

Secondly, thinke howe greatly this Lorde thy God detesteth sinne, seing he hath so rigorously punished it from the beginning of the worlde, with the waters of that vniuersal bean. 19.6 shood, with bire from heaven, wherewith he punished that horrible vice of those sine Cities, besides other his dreadful scourges wherewith he hath many times chastised the worlde for the sinne of man, and lastlye for our sinnes he vouchsafed him self to dye, that by this means they might be punished sufficiently.

Thirdly consider, howe with every mortal sinne, thou hast done as much as in thee lay to a crucifye him againe. Out of these considerations thou maiest easily learne the enormitie of thine offences, how in tollerable thy ingratitude hath bene, and howe great tormentes thou hast described, and yet described to suffer. Our first father b Adam did cate but of one onely tree contrary to Gods commaundement, and full wel doe

We

we knowe howe seucrely his sinne hath bene punished both in him cand c Rom. s.c. vs, what punishment then descructh he that hath transgressed so many commandements, and that so manye times?

Hereby maiest thou understand the linfinite clemencie of God towardes thee, seing he might so many times, and so justly have d throwen thec'd Rom. 2. d downe headlong into hel, as he hath done others, and yet hath not done fo to thee, but forborne thee, and preferued thee from fundry & manifold dangers, especially from the deuils: (whose wil thou fulfilledst in sinning) and both woulde and coulde have hailed thee doune to hel, had not his mightic hand defended the. Finally he hath geuen thee many good inspirations, and inuited thee to penance, besides many mo great benefites bestowed on thee, whiche no father would haue bestowed vpon his tenderly beloued fonne.

Being then stirred vp with suche like considerations, and moued with compunation, reputing thy self a

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those infinite sinnes and abhominations which thou hafte committed, purposing fully for the time past to doe penance, and to lead a new life in time to come.

And here note, that when thou cal elt to mind thy former finnes, it shall not be needeful nor convenient to stand vpon suche particularities as might procure alteratio in thy fleshe, (which often happeneth in carnall lins)but generally to confider, howe oft thou hast committed these carnalities and beastlines through thy whole life, being forowfal for them in general, without staying to discourse any particuler maner or circumstance in such crimes, for therby do commonly enfue very dangerous alterations.

TVESDAY.

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TVESDAY. 2.

N tuesday meditate thy Our daylie present faultes, and such imperfecwicked inclinatios as thou

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nowe findest in thee, which daily cause thee to commit divers distorders: and weigh withal the manifold miseries wherunto this present life is subject, that thus, what by the former medication, knowing thy life pait to be ful of finne, and leing the fundry defects wherwith thou art presently defiled, thou maiest humble thy felf, and endenour to amend fuch faults as thou findest in thee, and withal beginne to hate this life so ful of calamities and dangers: wherin for the better and more orderly proceeding, confider thefe three pointes folowing.

Examine first the sundry imperfections which thou presently findest in thee: howe first, thou lackest puritie of intention in most of thine actions, doing them for the world, or for fome worldly interest, where in

deede thou oughtelt of dutye to doe them purely for God. Thou maiest also find thine inclinatios to be disordred, being wholly addicted to the vaine and transitorie thinges of this world. The like disorder shalt thou vnderstand to be in al thy senses, thoughtes, wordes, and workes, seing there is no true vertue to be found in thee, which by the examination thereof thou shalt wel perceaue: as for example, if thou confider the vertue of charety, thou shalt easely see thow lackest it, in lyke maner the vertues of humility,patiéce,chastety,temperáce, and the rest: about the which thou maiest discusse particulerly, how oft thou viest to offende in euery one, falling into such vices as be contrarie to the said vertues.

Secondly, consider howe smallye thou hast profited since it pleased God to helpe thee with his grace, and to gene thee these good desires, and purposes to amend thy life, and how many times thou hast lest such workes vadone, as thou purposeds to doe, and howe often thou hast fallen

in relapse of thy former folies, which thou determinedst never to have done. Thinke withal how muche better others have governed them selves in this time, and prosited more in vertues then thou haste done, and here oughtest thou to purpose sirmely to imitate them, and to seeke newe remedies and meanes of amendment, humbly craving grace of God to exe-

cute the same.

Thirdly, consider what smal affection thou oughtest to beare towards this wicked world, and present life, fraight ful of suche paines and miseries, and wherin no true satietie or contentation is to be found: yea (that which is worst of al) wherin are so infinite occasions to offende that soue-raine Lorde, who so woorthely deserved.

WEDNESDAY.

N wednesday thy meditation if halbe of death, this being a very profitable thing to ef-

chewe tinne. And this must thou me ditate eué as though that houre were nowe arrived. Imagining therefore it is so, and howe thou art nowe come to that latter time of so great feare & griefe, discourse vpon these articles folowing.

First, howe in that houre ther is a separation to be made betwixt the Soule and body, by meanes wherof, the soule shal not onely be seperated from the body, but also from al other thinges which it loued in this life, and howe thou must needes leave here behinde thee, wife, riches, kinffolkes, a loh 1.d. and althy other deere frendes, a with Eccles s.c. solonod maishand the it neuer so well beloued, neither shalt thou carye any thing away with thee, but onely the good & cuil workes which thou halt done in this world.

Confider secondly what we suffer in this seperation of our soules and bodies, the agonies, temptations, and fightes, the vision of deuils, which in hideous shew appere vnto vs, the perils that compaile the foul on cuery side, the anxietie she receaseth,

CHRISTIAN imagining what shal become both of

lit selfe, and of the body.

Thirdly thinke, how thy foule thus parting from the body with ineffable griefe, the body shal then be buried, and yeelde foode to wormes, neither shalany one iote of al the riches rest with it, but only that poore peece of clothe wherin it shalbe wrapped, and that smal circuit of earth wherin it is linterred. Nowe the foule, it shalbe presented before Christ the dreadful ludge, to whomit shal yeeld a most strict accompt of al her life, and shal receue according to her desertes an euerlasting doome. Weigh wel here what the soule shal feele whiles it waiteth for this doome, not woting on which fide the shalbe fent.

Out of these considerations maye, Documets. these right profitable lessons be picked, to wit, how smal trust and confidence we ought to have in this life, wherein death may cuery daye and hour assalso to riches, kinsfolkes, and frendes, who can not anye waieshelpe vs at that time, yea, al abandone & forfake vs: & on the other

THE EXERCISE OF lide, what contentation we should then recease by hauing lived wel, and gained certaine faithful frendes, who might in that houre helpe vs. See therefore thou indeuour thy selfe nowe to doe that which thou wouldest in that houre haue done, and seeke to please those true frends in deede, which are Iesus Christ, his holy virgin mother, the Saintes and blessed Angels, that they may succoure thee in that houre of so great peril.

THVRSDAY.

N thursday thy meditationshal be of the last day of judgemet, which according to our beleefe we cer tainly expect, & shal come without faile, yea, perhaps I thy daies: concerning the which thou shalt meditate these three poyntes.

throwel

First, how terrible and dreadful a day that shal be, aswel by reason of the fignes that shal go before it in the Sunne, the Sea, and other creatures, together with the ouerCHRISTIAN LIFE.

throwe of the whole world: as also through that most dreadful sound of the trempet, whereby al shalin one moment be a raised up to life.

a Mat. 13.f Secondly, consider the beautie Dan. 12. a. wherin the elect shal rise, and the vgglines b of the reprobate : againe, b 2. Cor. 5. b the most strait accompt, which 10.14.6 they shal yee'd to Christ of al the wordes, workes, and thoughts of their whole life, and what vtter shame and confusion the wicked shal suffer before al the angels and men.

Thirdly, thinke howe highlye the good shal be fauored and honored, before all that vniuersall assemblie: and what the reprobate shal feele, seing Christ in suche power and maliestie: who with an ireful countenan-AMAS. 24.6 ce shal looke vpon them, & with that final doome, throwe them downe in to euerlasting tormentes.

Out of thes points debated at Documets. leisure, and in more particularitie, thou maiest gather this profitable lesson that (to avoide the shame & confusion of that day, when every one

THE EXERCISE OF

their sinnes shalbe discouered) there is no better remedie, then to vnfold them nowe to thy ghostly father by confession, and to doe penance for the same. Weigh withal, that if men dochere trauaile so much to obtaine temporal promotion and wealth, and so greatly force them selues to flye the daungers and disgraces of this life: what oughtest thou to do to be made partaker of that souerain dignitic and inspeakable riches, which the elect thal enioy eternally? and what paines oughtest thou to refuse for the auoy ding of that supreme contempt & incomparable tormentes wherein the damned that forowe cuerlastingly?

FRIDAY. 2.

The paines of hel.

N friday let thy meditation be of the paines ofhel, that by this, aswel as by the former meditations, both the feare of God, and detestation of sinne may increase in thy soule. For the meditating wherof it shalbe convenient that thou frame in thine imagmation

CHRISTIAN IIFE.

ginatio fome horrible place, as might be an infernal pitt or dogeon without any bottome, darke and ful of fire, whereinto the damned foules shal be throwen hedlong downe. And that thou maiest meditate this the better, confider these pointes following.

First, the terrible torments a which a Apoe. 16 the wicked shal suffer in that place of horrouramongest al the deuils, which furpasse at other paines and tormentes that in this world may be possibly imagined: and after the refurrection, they shalboth in bodye and foule, in al their powers, partes & fenfes, fuffer more excessive paines then the tongue of man maye anye waies expresse. For like as the wicked haue offended God with al their partes, powers, & féses, & haue emploied them al as instruments to comit sinne leuen fo shal Gods diuine iustice ordeine, that in al the felfe same partes. powers, and fenfes they fuffer forowe and torment, that therby may that which is written be fulfilled. Hovvaspoc.186 muche he glorified him selfe, and wwas in delicacies, so much geue him torments and

THE EXERCISE O F lamentation.

Secondly, thinke howe besides these sensible tormentes, which they are to suffer, that which shal most of al afflict them, and cause an excessive forowe, is, the dispaire they shal haue being affured that in al eternitie they shal neuer see God, and this is called the paine of damage, that is, of the losse of the fight of God. And as they shal alwaies cal to mind the infinite good which they lost through their fratike folye, and knowe there is no remedie now to recouer it, this shal plunge them into a pit of inspeakable tormentes, making them to raue & rage against God, them selves, and cuerye other creature enerlastingly.

Thirdly, consider the eternitie of these paines which if a man could profoundly ponder, there is no one thing that frighteth more: fith the wicked shal continue in those tormetes more yeres then there be droppes of water in the Sea, or seede of sande on earth, or anye other number that may be possiblye imagined: yea, whe they have suffered al the millions of

CHRISTIAN LIFE. yeres that may be added therunto, hen shal they begin a newe to suffer, as though nothing had been past, and finally these their tormentes shall neuer, neuer, haue any one minute of relaxation. Hence maiest thou ga rememther this fruitful note, that if so be brance. thou wert now in these torments, which often tymes through thy finnes thou hast deserved, what wouldest thou do to come out of the? Thinke, howe any other paine whatfocuer,

would seeme pleasant vnto thee, and

what penance soeuer were injoyned

thee, thou wouldest right willingly

performe it. Do therfore somewhat

nowe, of that thou wouldest the doe

to escape these so great torments and

SATVRDAY.

N faturday thy meditation Theioyes shal be of the happines of heaven. which the clect enjoye in celestial glory, wher vpon

consider these iij. pointes.

calamities.

First the greatnes, beautie, and

H 2

yeres

Secondly, ponder what a comfort and sweete delight it shal-be, to be in that bleffed focietie of so many Angels, Saintes, Apostles, Martyrs, Confelfors, Virgins, al of them being so bright and beautiful? what thal it be to fee the facred humanitie of Christ, and of his bleffed mother? howel shalaman be rauished with the hearing of the sweet harmonie and melodious musicke that shal be there, & to enioye so sweete a conversation euerlastingly.

Thirdly confider howe yet befides these, ther shal be another glorye muche more excellent, and furpall singe all humane capacitie: which shal be, to see God face to sace, wherfential and in consisteth our essential beatitude. accidental For that alother thinges, what soeuer

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may be imagined, be but accidental glorie: which being fo exceeding great and incomparable, what shall the essential be? Finally, thinke how ther shalbe the ful accomplishment and heape of algoodnes, without intermedling of any cuil, like as in hel shal al cuil be without mixture of anye goodnes. The prophet a Ieremy a Ier. 24.a saith, howe on a time he sawe at the temple gates two paniers of figges, the one of good figges, and singuler good, the other so noughtie, that they could not be eate, they were so nough tie. These two paniers doe presigure the oddes of thes two rewardes fol farre different which God shal geue to the chosen and to the reprobate. The rewarde that is prepared for the elect shal be so great, that (as the Apostle sayeth) neither eye hath seene, a 1. Cor. 2. a nor eare hath heard, nor mans hart and sai. 64.a. understanding can imagine it: and the

possibly expresse it. Thinke nowe (good brother) howe A ferious that one of these two lottes must ment.

punishement of the reprobate shall

be so excessive, that no tongue can

THE PXERCISE needes light vpon thee. For cyther shalt thou possesse that everlasting felicitie, which doth embrace & conteine in it al good thinges, al riches al satietie, and more then may be eyther imagined or defired : or els shali thou become thral to that bottomlesse pitt of al miseries, grieses, and inspeakable tormets, and both the one and thother shal endure querlastinglye. Consider therefore what thou oughtest to doe and suffer to gaine so incomparable a bliffe, and to eschew so extreme a miserie, if men vse here to toile so greatly for the getting of some temporal pleasure or promotio or for the auoyding of some small forow and shame, yea be it for neuer so smal a time.

SVND AY. 2.

The benefits of God.

fhal be of the benefites that God hath moste bountito the end the knowledge thereof may gene thee occasion to grateful to hankes, and to be more grateful to

wardes

A CHRISTIAN LLEE. 67 wardes him. For the better doing wherof, confider these three pointes solowing.

hast, farre passing that of other crea

tures. Cósider the dignitie of thy sou-

le framed to his owne likenes & fimilitude,& the body which thou haft re

ceaued, copact with such varietic and

First, the general benefits which General thou hast received, which are these:
The benefite of creation, how God Thebenesis hath created thee of nothing, & geue thee essence & being which thou

comlines of mebers, & senses, whereby is weldeclared the greatnes, power
and wisdome of the maker. And this
benefite maiest thou wel vnderstand
how great it is, by that thou wouldest
esteeme thy self so much beholden to
one that could but restore or heale
one of thine eyes, or any other meber
which thou lackedst. The benefite of Thebeness
preservation: howe every momet he
of preservation.

preservation thou shouldest forthwith returne to that nothing wherof

thou wert first made, and this is as muche as if he did create thee a-

newl

THE EXERCISE OF newe: besides, for thy preservation he hath made al the other creatures that be in the vniuerfal worlde. whereof some be to nourishe thee, some to clothe thee, others to yeeld honest delight and recreation to all thy senses, others to cure thy griefes and maladies, and finally al the creatures which thou feeft under the cope of heauen, yea heauen it felfalfo, shalt thou finde, howe God hath created it for some vse & seruice of thine:weigh nowe wel, if thou wouldest thinke thy selfso greatly bound to one that had bestowed some iewel or other gratious gift vpon thee, how much more art thou to repute thy self boud and indebted to him that hath heaped so many giftes together vppon thee, and that without any mite of thine owne merite. Thinke afterwardes of the benefite of redemption, which conteineth in it al the things which thy sweete Sauiour did & suffered for paing of thy ransome. The bene-First, howe he descended from heademption. uen to earth for thee, & being borne, was for thee laide in a manger: for

thee the eight day after his bitth he began, to shed his previous blood: for thee he did al his life time endure so innumerable annoiances, paines, and perfecutions, in going, sweating, preching, fasting, watching, praying, and finally for thee he did fuffer the most greeuous and bitter tormentes, anguishes, and ignominious reproches that may be possibly rehearsed, being obedient cuen vntil the death of the crosse. If thou pondera Phi. 2.a.

these thinges more particularlye, they will yeeld matter ynough to inflame thy hart with zeal, be it neuer so frosen, and prouoke thee to loue him, who hath fo deerly loued thee, and with fo great a price redeemed thee.

Secondly, cal to mind the particuler Particuler benefites which thou hast receased, chieflye that of thy vocation: howe God through his great mercy hath The benecalled thee to his holy faith and bap-cation. tisme, wherein he bestowed his graces and giftes vpon thee, whereof an irfinite number of other nations neuer tasted. Thinke howe many times

fins, and yet God hath forborne and

staied for thy penance: yea, prouoked

incomparable.

Thinke also, how many other particuler benefites he hath done, and doth dayly bestowe vpon thee, ge uing thee more teporal riches, more honour, more abilitie, more strégthe more prosperitie, then to others: recuring thine infirmities, deliuering thee from many perils, releeuing thy necessities, with other innumerable

naunce, which is a benefite and grace

A CHRISTIAN LIFE. and hiddé benefites, wherof thou thy

self art ignorant.

Thirdly consider, that if thou had destreceaued the foresaid benefites, or anye one of them of what man socuer, how intierly thou wouldest haue loued and thanked him, and how thou wouldest willingly haue drudged to doe him any kinde of fer uice, and thought no pains great to haue shewed thy self grateful towards him: how much more reason is it then that thou shew thy selfe such towardes thy heautly Lord and God, to whom for his great goodnes thou art more deepely indebted, and he more worthy to be beloued and ferued. Doe then that which Dauid saieth: a Let thy soule blesse our Lord, and a Psa. 102 neuer forget his so manifolde benefits. For if he see thee to be thankeful, hauing his benefits alwayes in minde, and yeelding laude and praifes to the ge uer, thou shalt euery day merite to receaue more reliefe, and newe boun-

ties of his most bountiful hand. These be the meditations whiche thou maiest make on euenings, or on

andl

Other meditatios, wherein such as are bet ter learned may at other times exercise them selves: certaine also for the more simple sort, wherin is treated of the misteries of the Rasarie.

> CAP. 10.

On so much as this exercise of praier is of so great profite, & that wherwith the spiritual life is as it were northed and fuffeined! I have thought good thus amply to entreat therof, and wil adde somewhat more firsthis chapter to that whiche hathe bene said already, desiring to satisfie both the learned and the ignorant, that is to fay, both those that be more capable of this exercise, and such as haue not so great capacitie, for the first sort wherof, the former medita tions be most sit and fruitful. Neuertheles,

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theles, to the ende they may haue more ample matter to meditate vppon, they may on some weeks intermedle the meditations of the life of The life of Christ de-Christ, which is deuided into three mided into

partes.

The first, is of the incarnation of the sonne of God vntill his bap tisme: wherein are conteined, his incarnatió, natiuitie, circumcision, ado ration of the three wise men, presentation in the temple, flight into Egipt, retourning to Nazareth, and of the finding of our Sauiour amidst the Doctors in the temple, when the blessed virgin had lost him. Of alther which mifteries S. Luke and S. Mathew write in the first Chapters of their Gospels. A man maye meditate likewise, what he did from twelue yeeres vpwarde vntil his bap tiline, according to cuerye one their godlye denotion, for that we finde nothing written thereof in the holy Golpel.

The fecond part of Christ his life heginneth at his baptisme, and continueth vnril his facted Paffió, wherein

The third part comprehendeth his last supper, his passion, resurrection, and ascension, wherof I have alredy entreated in the seventh chapter.

These meditations of the life and miracles of our Lord and Saujour less Christ, may bee fitly distributed and meditated in one or two weekes, by suche as haue leisure and learning to gather the storye out of the holye Cospel, observing pardie in al their meditatios, the aduises & instructios aboutsaid, especially, of gathering some fruitful notes and doctrines for their souls, out of these holye misteries, and of governing them selves in the beginning and ende of every one, as is aforesaid.

the deuotion of the of the Rosarie is very laudable and Rosarie a very truit-grateful to our Lorde and Sauiour

A CHRISTIAN LIFE. 103 tesus christ, and to the blessed virgin ful exerhis mother, as hath bene sufficientlie proued by the testimonie of manye miracles, and that in this kind of de uotion mental prayer may with gret good and gaine of our soules be put in vre: I haue thought good herewithal to intreate of this exercise, that the simpler fort may with more commoditie, and lesse labour, find, if not al, yet the greter part of the foresaide meditations gathered here together: which both they maye, and ought to thinke vpon, in faying of the Rosarie, and thereby reapelikewise the benefite of suche indulgences, as be graunted to those that in

this wise doe say the same.

First therfore it is to be noted, that The Rosathe whole Rosary and Psalter of our rie, vyhelessed Lady is deuided into three sofistes, whereof every one conteineth siste Mue Maries and sine Pater nosters.

Nowe whiles every of these three sists of misteries to be three several sortes of misteries to be meditated. In the sirst siste, the syue soyful misteries are to be thought.

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vpon, which are to called, for that in them we contemplate fyue special loyes which our B. Lady had before her fonne our Sauiours refurrection In the second, are meditated the fyue doleful misterics, so named, of syue special and notorious panges of so rowe which our B. Lady had, during the time of her fonnes most painful passion. In the third are the fyue glorious misteries meditated, so termed of the fyue most glorious and plesant ioyes which our B. Lady had after her sonne his most glorious resurrec tion.

The fine ioy ful misteries of the first fiftie are these in maner folowing.

1. The inof our Samour.

a Luc v.c

VHILES the first tenne Aue Maries, and one Pater noster, are n faying, meditate the misterie of the incarnation: howe the bleffed virgin being deuoutly kneeling at prayers in her poore lodging, the Angel a Gabriel came and greeted her with that celeitial ambassage. Meditate here vpon

A CHRISTIAN LIFE. the speeches that passed betwixt her and the Angel, and the inspeakable vertue which our Ladye shewed, i the receauing of this Ambassage. First, khat modestie and silence wherwith lhe gaue eare to the mellage, without vttering any wordes her felf but most necessary: a right commendable vertue, especially in women. Secondlye, khat profound humilitie which caufed her so seemely bashfulnes, in hearing her owne praifes spoken of. Thirdly, that entier affection and zeale she bare to chastitie, whereof The first of al others had alredy made a vowe, and that albeit fo foueraine a dignitie were tendered vnto her, as to be the mother of God, yet would she be right wel affured, in no wife to diffaine that virginal puritie, which she so fingularlye estecmed. Fourthlye, that perfect faith, which S. Elizabeth'a Luc 1.e. To highly commended in her, for hauing beleeued suche thinges as the Angel told and promifed her on the behalfe of our Lorde, albeit they furpassed al mans reach and understanding. And hereby maiest thou learne

1106 THE EXERCISE OF to credite the wordes and promifes of God, seeme they never so incredible to humane judgement. Fiftly, that lowly obedience, wherewith in fine she resigned up her selfe wholly into b Luc s.d. the hands of God, laying: b Ecce ancilla Domini, &c. Beholde the handmaide of our Lord, be it done vnto me according to thy vvorde. Wherby thow must learne to doe the like, that is, to be obedient & resigned in enery thing how soener it shal please God to dispose of the.

2. The visibeth.

In the second tenne Aue Maries tation of and Pater noster meditate the seconde ioyfal misterie, which is, the visitation of S. Elizabeth: how the most holye c Luc 1.d. virgin knowing by the c Angels wordes, that her coulin was conceaued with childe, went in humble wife to visite her, whom after she had louing ly faluted, Elizabeth was forthwith replenished with the Holy ghost, and with inspeakable ioyes, as wel appered by the wordes which she spake unto her. In this worke our bleffed Lady geneth thee example, that looke howe much thou feelest thy selfe more enriched with Gods good giftes

A CHRISTIAN LIFE. 107 and fanorable graces, so muche art thou bound to shewe thy self more owly and charitable towardes thy neighbours, for whose sakes, and not thine owne onely private benefite, thou hast receased them. And that lin such like works of charitie, thou doe them with feruour and diligence, as the most sacred virgin did herein towardes S. Elizabeth, Consider Note. also of what great vertue and effica cie the voice of this great Lady the a Luc. I.d. virgins salutation was, seing S. Elizabeth confessed, how presently after she had once heard her speake, she forthwith felt in her self such strange matters, and wonderful algerations. Thou oughtest therefore to be very careful in oft seruing and saluting her, that thou maiest therby deserue to be comforted and holpen by her puissant speeche and praier. Learne withal, when thou hearest thy selfe prayled, or art preuy of any good part that is in thee, to attribute al to God; and to geue him thankes for al; as here our blessed Lady did in her deuout Canticle of Magnificat, &c. a Luc. 1.c.

1106 THE EXERCISE OF

to credite the wordes and promifes of God, seeme they never so incredible to humane judgement. Fiftly, that lowly obedience, wherewith in fine she resigned up her selfe wholly into b Luc I.d. the hands of God, saying: b Ecce ancilla Domini, &c. Beholde the handmaide of our Lord, be it done vnto me according to thy vworde. Wherby thow must learne to doc the like, that is, to be obedient & resigned in enery thing how soener it shal please God to dispose of the.

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here our blessed Lady did in her

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deuout Canticle of Magnificat, &c. a Luc. 1.c.

Chrift.

aTucz.a

In the thirde, ten Aue Maries, meditate the third misterie, which is of the nativitie and birth of Christ, Wherein thinke first, how Cefar Augustus hauing caused proclamations to be made for cuery one to enroule their names in suche chiefe Cities wherunto they belonged, the most facted virgin (the mirrour of al humilitie) being redy to obey this decree, went from Nazareth to Bethleemin so cold a scason, and with so great paine as her great pouertie must needes constraine and force her. Note here, with how rigorous austeritie the sonne of God, whom she bare in herwombe, would before his birth perfourme obedience, and haue his mother to doe the fame, were it neuci so painful to her, that thou shouldess thereby learne of them to be humble and obedient in al seasons, and occa fions what soeuer. Secondly contemplate, in what extreme poucitie the king of al kinges vouchfafed to be borne, and bound vp in poore swadling-clouts, and laide in a cribbe

CHRISTIAN LIFE. of brute beastes. Weigh withal, that loue and lowly e reuerence wherwith his bleffed mother adored him, as loseph also, and the Angels did, who with exceeding gladnes, and sweete heuély harmonie, denounced this his birth to the poore shepherdes. Meruailous examples maiest thou finde lin al this discourse, of humilitie, po-Documets. uertie, austeritie, mortification, patiéce : and aboue al, of infinite charitie which caused this heauenly yong babe to beginne to suffer such and noyes in his fo tender age. Indeuour thou likewise to imitate the poore Shepherdes, in their pouertie, simplicitie, and watchfulnes, if thou defire to be vifited by the Angels, and made partaker of these divine misteries, as they were.

In the fourth tenne Ane Maries 4 The premeditate the fourth joyful misterie, sentatio of which is of the presentation: howemer. fortie dayes being now expired durig which time our a bleffed Lady the a Luc 2.6, virgin had continued in Bethleem in so great penurie and manifolde di stresses, she then departed to Ierusale,

EXERCISE OF there to prefent her fonne in the temple. Consider here likewise the joye a Luc. 2.d wherwith Simeon adored him, and embracedhim in his armes, as also the other thinges which he then foretolde and prophecied of him. Whereout note this lellor, to be diligent in presenting thy self ofte times in the temple, and to behaue thy felf there with renerence and attention, that by so doing, thou maiest learn to know and loue Christ better by such thinges as are there intreated and publikely spoken of him. Confideralso that sweete canticle of Nune dimittis: Lorde, thou lettest nove thy seruant depart in peace. &c. which sheweth plainly the feruent and zealous spirite of that olde father S. Simeon, and the great consolation he then receased: and thinke, how such as be of his partes, and qualities, to wit, iust & vertuous, and that defire the fauegarde of their soules, shal merite to be made par takers of the like fauours and cele stial graces.

In the fifte tenne Aue Maries, mcditate the fifte joyful misterie, which

A CHRISTIAN LIFE. is, of the ioye which our bleffed La-5 The findye had, when having loft her sonne ding of our the found him againe amongst the the Teple. adoctours in the Temple. Meditate a Luc. 2.g. here the sorowe and painful diligéce,

wherewith both the most sacred virgin, and her holy husbande Ioseph wandred vp and downe, seeking him amongst his kinred and acquaintace, and after, seing they could by no meanes finde him there, howethey trauailed backe againe to Ierusalem, not resting, til they found him in the Temple amongst the Doctours.

Thinke nowe, what ineffable ioye that virginal heart was seased with, hauing thus found out her treasure: with what entier affection she receaued him to her, and howe carefully the tooke heede of loofing him any more. Out of this thou maiest learne, first, to seeke this selfe same Lord with like paines and diligence, when thy soule hath lost him, and thinke not to finde him amongst a kin a Gen. 12.4 dred and acquaintance, to witt, amongst the folies and fond delights of fleshe and bloud, but rather in re-

Notable

nouncing and mortifying of the fame: and finally, thou shalt find him in the temple, in the middest of decours, that is to fay, harkening deuoutly to Gods worde, and frequenting eftlons the bleffed Sacramentes of Confession, and Communion. Learne lik ewise, after thou hast once founde him by meanes of these most holy exercises, to keepe him with all careful custodie, that thou loose him not againe.

This order must thou likewise keepe in faying the Aue Maries and Pater nosters of the other two fifties

folowing.

The dolourous misteries of the second fiftie be thefe.

des praier praier in the garden: wherein meditate, how the Redeemer of the world approchig nere to his death, and feeling him felf affailed with greuous afflictios fel downe to his prayers, faying these wordes: My father, if it be possible, let this cupp

CHRISTIAN LIFE. passe from me: hovobeit, not my vvil, but hy will be done. And thus he praied three seueral times until the Angel came and comforted him. Whence A document thou maiest learne this lesson, howly remem-

in al thine afflictions thou oughtell brance. to make thy refuge to feruent prayer for thy remedie: repeting the felfe same words which our Sauiour spake & perseucring in thy prayer without fainting: for no doubt, but God at length wil heare thee, when he shal deeme it most expedient and neces-

sarye for thy welfare. The fecond dolorous misteric is vyhinsing of the awhipping of our Lord. Me-of our Sa-

ditate here the barbarous crueltie a tol. 19.4. wherwith he was straigly tied to the piller, & there most cruelly whipped and wounded from toppe to toe, he

fuffring al their vilanous outrages in milde maner like an innocent b Lam-b Lai. 53.b.

be. Whece, learne thou, not to whipp Avvorthy him any more with thy sinnes, and lesson. patiently to abide such chastisemen-

tes and afflictions as God shal laie vpon thee.

The third dolorous misterie, is

THE EXERCISE The cro- of the c crowning of Christ: wherin vining of meditate the sharpe thornes wherour Lorde. With he was crowned, and his facred M.tt. 27.6. head torne and perced: the scornful Mar 25.b maner likewife wherwith they dif semblinglye adored him, smitting him afterwardes with the reede which they had geuen him before in his ha-A docudes. Learne hereby to detest thy priment against pri-de and hawtines, which caused this de and his cruel crowning: and with greater, both outward and inward reuerence to adore him, least perhaps thow be like to those which scorned him after this diffembling maner. The fourth, dolorous misterie is,

The fourth, dolorous misterie is, how our Sauiour being now adjudged to dye, caried the crosse on his ged to dye, caried the crosse on his a loh. 19.00 owne backe, to the place of execution. Where, note the greenous paine and shameful reproche wherwith he bore the same, to be crucified theron as also the inspeakable griefes his mother and the other deuout wome these thin-red, and forget not the words which ges in the he the spake vnto the: b Hence gather out this doctrine, that noe remedie,

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but as Christ him self said, thou must what shal needes cary thy e crosse to follow him, he done in that is to say, thou must patiently ce Mar. 10.d abide the paines and persecutions 16.d.

which in this life shal befal vnto thee: Mar. 8.d.

The fifte dolorous misterie is of 5. The cruthe crucifiyng of Christ, wherin me-cifyng of ditate those moste bitter tormentes he felt, whiles they nailed him on the roode, and afterwardes lifted him vp thereon: the paines he likewife suffered in euery part of his bo dy, and al his senses: remember also the wordes which he spake thus han-see the 55. ging on the roode. Gather here this & 56. palesson, how to be Christes servant, ges aboue. thou must a crucifie thine ownessesh a Gal.s.d. with althy vices and concupifcences, and comfort thy selfe in al thy woes and griefes, beholding what Christ hath on the roode in this wife fuffered for thy fake.

The third Rosarie or fiftie, is of the glorious misteries, whereof.

THE first is of Christes resurrection. The Rewherin meditate the beautie, surroction.

K 2

THE HXERCISE glory, and maicftic wherin he rife vp, and howe he appered afterwardes to [bMat.28.b] his bleffed mother, b to good Mary Magdalene, with other the deuout women, as also to his Disciples. Ponder wel here in what glory and ioy we hope one day to rife againe after our death, wherento we must by the toiles and troubles of this life atteyne, as Christ him selfe did by the paines of his crosse and bitter passion. The Af-The second glorious misterie is kension. of our Lord and Sauiour his Ascenfion.Contemplate here, how the for aMarc. 16c tie day after his Resurrectió, he a lastlye of al appered vnto his disciples, being set at table, and commaunded them to goe vpp to mount Oliuct: where, after he had taken his leane and louing farewel of his bleffed mother & his disciples, he b mounted vp with great glory and triumphe into heauen,accompanied with legions of Angels, and fuch Saintes, as he had before deliuered out of Limbo. Take cMat.24.b out here this lesson, that who so chi-Enc. 14.0 bleth him selfe most in this life, shall 1 S.c.

afterwardes be moste exalted in the

other.

A CHRISTIAN LIFE. 117 other, as we see in this example of our Lorde and Sauiour lesus Christ.

If any shal desire more ample discourse and consideration of these two glorious misteries, and of the siue dolorous aforesaid, let them reade the seuenth Chapter aboue, where they are more largely amplessed, and in that respect be here more briefly spoken of, my meaning being in this place to serue their turnes chiefly, that have lesse capacitic and leisure to vse this exercise of meditation.

The third glorious misteric is of the comming downe of the holye The com-Ghost vpon the disciples. Wherein the holye meditate, how both they and the Ghoft. other holy women that loued Christ being altogether with his bleffed mo ther in the dining chamber at prayer aAH.1.14d the holye Ghost came downe in fieriebtonges, and wonderfully reioyb Act.z.a. sed and comforted them al, ministring to them great strength to go and preache abroad, as wel appered both by the notable courage & meruailous efficacie, wherewith they preached publiquely without anye

FXERCISE feare, as also by the multitude of peo ple which were thereby forthwith a AEL 2 fla converted. Whece gather this note that to recease the holy Ghost, thou must be in perfect peace and charitie towardes al men, and withal attende diligently to deuout & feruet prater. A notable Note furthermore, that then shalt thou be strong inough to hazard thy selfe in any peril for Christes cause, and thy speeches and spirite shal be then of force to stirre vp and inflame the frosen heartes of others, when thine owne shal first be perfectlye enkindled with this heauenlye fire, which the Apostles receaued as this day.

4 The Affumption

The fourth glorious misteric is of our La- of the Assumption of our blessed La dy. Meditate here, how the Apostles being nowe departed to preache rounde about the worlde, the bleffed virgin our Lady remained stil in Lerusalem, spending her tyme in conkemplation, and in denout and often visiting of those holy places, wherin her facred fonne had earst wrought the misteries of our redemption. And being

CHRISTIAN LIFE. being thus occupied, wel maye we beleeue that by continuall sute of prayers she required to be drawen out of this life, and conducted thither where she might see her most sweet sonne. Who after certaine yeeres co-virgin Madescending to this her sute and hum-rye died in ble petition, came him selfe downe of her age, accompanied with troupes of holye and in the Angels, and tooke with him this the death moste happye soule, carrying it into of Christ. heauen with great loye and inesti-cap. 3. mable exultation. Marke here what a commendable and verye fruitful exercise it shal be for thee, in minde often to visite these places, where this redemption of ours was wrought, meditating devoutlye the misteries therof, as we may right well suppose the most holy virgin did. Note moreover, howe in this life (being a vale of toiles and teares) thou oughtest to passe, the time as in an a exile, fighing, forowing, & defiring'a 1.Pet.1.9 to be conducted up to that heavenly region, where the true life is, in companye of that most happy mother, and of her derelye beloved sonne;

120 THE EXERCISE OF Hereby maiest thou likewise vnderstande, how greatly this Lord and soueraine Monarche is to be loued and obeyed, who both can and wil fo highly reward and fauour those that serue and loue him faithfully, as here thou doest meditate he hath done towardes his most louing mother.

The fifte glorious misterie is of The coronation of the crowning of our bleffed Ladye:

Wherein meditate, how after her assumptió (according as we right holily doc beleeue) that moste blessed foule affociated with millions of holye Angels, came downe to vnite it selfe to her virginal body:which being raised vp , became moste beautiful, bright, immortal, and impassible, and so with incomparable glory and honour was she crowned of the most facred Trinitie, and placed in a most pretious throne aboue al the Angels, on the right hand of her intierly beloued sonne. Here maiest thou cal to minde, that albeit in this life thy body be punished with penance, disciplines, and other mortifications, yet shalit afterwardes rife vp immortal,

impassible,

A CHRISTIAN LIFE. impassible, glistering, and beautiful a 1. Cor.15 like as here thou doest contemplates the virginal body of our bleffed Lady to haue done. Marke here likewife, of what efficacie the praiers of this most soueraine Lady are being thus highly exalted and beloued of God, & there fore oughtest thou to labour al thou canst, to be reverent and devout towardes her, that by fo doing, it may please her to fauour and helpe thee in thy needes.

In this wife is the whole Rosary to be faid at least once cuery weeke, and both these and other like prostable lessons to be picked out, as God shall vouchfase by means of thy denotion

to suggest vnto the.

There may also be an other exercise framed of the Rosarie, whereout the Rosar the simpler fort maye likewise reapery. good fruite: as to fet the picture of Christ before their eyes, and to cuerye part where he suffered anye torment or griefe, there to fay a Parer nofter or Aue Mary, contemplating the whiles of that griefe. In like maner maiest thou doe before the picture

Certaine remedies for such, as could not perhaps finde sauour or deuotion in the former meditations.

CAP. II.

NDERSTANDING wel (as [I haue alreadie saide) what great good this exercise of praier doth purchase vnto our soules, I haue in this respect bene more wil ling to extend my felf a litle the fur ther

A CHRISTIAN LIFE. ther in intreating thereof. And for the ame cause have thought good like wise in this Chapter to annexe cerlaine remedies wherwith to relecue the at such time as thou shouldest find thy felfe barrein of deuotion; and without any tast in the foresaid medikations.

First therfore it is requisite thou the first haue this in minde, howe one of the remedie a principal meanes and helpes for thee, traction. both in this life to live vertuoullye, and in the other to enioy God euerlastingly, is this exercise of prayer, and therfore what paines and care foeuer it behoued thee to take for the gayning of so great a iewel, ought in no wife to sceme greeuous and yrksome to thee: yea propounding this so rich a recompense before thine eyes, thou oughtest with all possible endeuour to remoue suche impediments, as might any waies hinder the due perfourming of this exercise. Thou oughtest therefore to take heede of distracting thy minde in divers vaine thougts, of speding the time in pro-impedifane and vnprofitable conversations, deuotion.

more facilitie, eleuate his mind vo to

God

A CHRISTIAN LIFE. God, and stande more watchfully vpon his garde: wherevpon this fay ing hath bene woorthely of longe time vied, that a cotemplatine man ought

to be deafe, blinde, and dombe: that by The prothis meanes wanting occasions to a contemd fract his minde in outward thin-platine ges, he might alwaies be collected and attentive inwardly in godly cogita-

tions.

It shal profite likewise to procure enotion, and eleuation of minde vp Abstinece co Cod, to vse abstinence, fasting and and diseiother corporal chastisementes mode place. rately applied. For like as these proceede of denotion, to doc they mainteine and increase denotion.

Puritie of conscience is also ve rye necessary for obtaining this de notion, the which ought not only to be kept undistained with any mor tal sinne, but also free from venial, so much as may be:for these doe enfeeble the fernour of charitie, which is the mother of denotion. It behoueth therfore, if thou couet to finde a sweetnes and saugure in thy prayers, to shanne alkinde of sinne,

Paritie of confeiece.

THE EXERCISE and such imperfections, as may cause remorfe of conscience: as also to shake of scruples, and al superfluous remorfe, the which, like privie thornes lye pricking and wounding the soule, and wil not suffer it to enjoye any quiet rest or fruitful sauour in de-

uotion.

The fecod remedie atraction.

The fecond remedie which congainst dif-cerning this matter of meditation is

by diuers good and vertuous men proued to be very profitable, is, for a man to straine him self to walke co A contitionally in the presence and fight of vpon God. Gods dinine Maiestie, supposing (as most true it is) that we alwaies stand before his eyes, he beholding euerye houre and moment what we doe speake, or thinke, and keeping with euery one a particuler accompt of a Pfal. 118. euerye thing. Seing therfore, God cuermore hath vs in his heavenly eye and presence, right meete and requilite it is, that we alwaies haue him in ours. And in very deede, the taking vp of this custome shal helpe in this repest verye muche, to make vs afraid of committing any filthie and dishonett

A CHRISTIAN LIFE. nestact, when we cal to mind, that the eyes of God are euery where vpon vs.

The third remedie, that helpeth The third greatly to get attention and deuo gainst diftion, is an often frequétation of cer-tradion. taine prayers enery day, which the holye fathers cal darting prayers, for prairies. that they bee in maner of amorous and louing dartes throwen vp to Gods heart. The maner of doing this is, by faying with a zeale and inflamed defire certain verses of Dauid, or some other fentences of holy Saints, which thou must euer haue in memorie, and at fuch time as thy deuotio shal serue, to faie those that be fittest for that pre sent affection which thou feelest: as for example, finding at some time ale disposition of repentance and compunction for thy sinnes, then to rehearse certaine verses of the psalme a Miserere, or some other suche like a Psal. 50.

brief sayings, fitt to signific this affe& of repentance. At an other time, feeling a desire to be more and more inflamed in the love of God, saye that b Pfal. 17. verse, Diligam te domine fortitudo mea.

ched in foule. For every kind wherof

cither in the prophetes, or in some

other of the Saintes and Fathers, thou maiest find very fitt words and sente-

ces, to fignific thy meaning. But if

thou wantikil and knowledge to ga-

ther them out thy felf, then maiett

thou frame wordes of thine owne, (according as the holye Ghost shall vouchsafe to instruct & teache thee)

fuch as maye serue most fiely for thy

ourpole, and encrease the feruour of

thine

uour or fierie heate of foule, yet faile not to breath the forth, for no doubt but they shal afterwardes kindle and gather heat, and helpe thee greatly to inflame thy foule. But if peraducture thou couldest rot light of such words as thou wishest for, then maiest thou send vp certaine fighes and grones drawen fio the very bottome of thy heart, and the sshal supplie the place ofwordes to God, who welknoweth, what thy spirite doth craue and longe for. These darting prayers, with the sentences, sighes, and speeches aboutsaid, shallikewise helpe such greely, as lack convenient lessure, to perfourme his exercise, in suche maner as I haue hererofore declared.

A CHRISTIAN LIFE.

thine affectio. And albeit at the first it

may seeme, that thou dartest not the-

e amorous arowes with any great fer

The fourth remedie, which maye The fourth be vsed at suche time, as thy distraction were greater, then that the forth of some mer admiss coulde suffice to cal thy booke. minde home, and to cause attention, the maiest thou have recouse to reading: and in this respect it shalbe very

expedient that thou be prouided of some godly booke, fal of good deuo tion and found doctrine, & theron to read with leifure, faire and foftly, not lightlye running ouer many leaues, but pauling at euery sentece, to ponder the same, and to picke therout some profite, and fruitful denotion, flaying therein so long as attention may serue thee, which when it shall faile proceede then forwarde to an other sentence, doing likewise in that, and thus mightest thou by meanes of fuch wordes as thou readest, vse those speeches, sighes, and instamed defires, whereof I lastly spake in the third remedie: fith no doubt, but they are very valable, and of great force to retire thy minde home, and to kindle in it a deuotion, and feruent loue to God.

The fittest bookes for this purpose are suche, as stirre a man vp to pietie and denotion, and that withal, gene good instructions for good life, as might be the meditatios, Soliloquies, and Manuel of S. Austin, certaine smaltreatises of S. Bernard, and S. Bo-

nauenthre

nauenture, which are to be founde a part, especially some one that intreateth of the life of Christ. But aboue all other that booke shal benefite and doe thee good, which is called Decontemptumundi, or The following of

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Decontemptu mundi, or The following of The following of Christ, intituled to Iohn Gerson, though Christ, a in very deede it was of one Thomas booke de Kempis making: this being a worke profitable. of wonderful pictie, and most notable doctrine. The lines of Saintes shalbe likewise very good for this purpose, who heretofore have shewed them selues linely paterns of christian perfection. In these and suche like bookes maiest thou exercise thy self, now reading, now meditating vpon them, and alwaies committing some spiritual poynt to memorie, which thy foule may among it thy other bu fines, nourishe and comfort her felf withal.

How be it, because this remedic is onely to serve their turnes that can reade: others, which lacke that skil may vse pictures in steede of printed pictures, bookes, and therein beholde that passignorant sage which they meane to meditate

THE EXERCISE OF vpon, and thus shal the picture serue

them in stede of bookes, and helpe to procure inward collection of their minde, and to purchase that denotion which they defire. This shal chieslye helpe yonge beginners, and fuch as be yet rawly e entered into these exercises, as also at the beginning & fish entrance into praier, when the fouldoth commonly find disquietnes, by reaon of vaine thoughtes and wandring cogitations. The last remedie which thou art to

Thefift re-

france.

medie a-gainst dis take concerning this matter, is, to fortr. ction, is ce thy selfe to perseuer in prayer, howe diftract and frosen soeuer thou Shalt finde thy self. For that, who soe uer shal thus force him selfe to en dure the tedious labour of praicr. whiles he feeleth him felfe thus cold, and caried away with divers foraine thoughtes and fancies, wel may he beleene, that at the ende of his praiet the that for the most part recease co fort and contentation, and that, as it happened to our Saufour (whom the * Inc 22.ca Angel came and comforted in the garden, after his long perseuerance

CHRISTIAN LIFE. in prayer, which he made three seueraltimes) euen so likewise shal it in the ende befal to him. And as in other workes experience teacheth vs , that custome taketh away the toile, which we feele at the beginning therof, euen so the custome and continuance of this exercife, (being not at any time necle&ed)taketh away the paine, and ouercomethal the difficulties which were felt at the beginning.

Of Confession, hove and when we ought to make it.

CAP. 7.

WO things there be, Tyvo vvigs wherwith the foule is chie-the foule foule foule foule foule fly foltred, and wherewith flieth vp to heauen. as with two winges, it dieth vp to heanë:that is to fay, praier and the receasing of the bleffed Sacrament. Having therfore alreadie Spoken sufficiently of the first, it remaineth that I now fay some what of the fecód. And because to recease rightly this bleffed Sacrament, Con-

fession is alwaies to go before, I shall first of al entreate therof, being a very soueraine medecine for our soules, & very necessary to susteine our spiritual life:wherofalbeit Ihaue spoken some what before in the first chapter, yet for asmuch as that speech teded chieflye, to shew the maner of making a general confession to suche, as purposed presently to beginne a newe life, it behoueth I nowe declare, how, and when, suche as doe proceede on forwarde in the true feare of God, and in his diuine seruice, ought to confesse them selues. Wherein this I say first, that aswel for the making of a general, as of a particuler confes sion, both in the one and thother, it thal helpe thee greatly, to choose out such a Confessour as I then spake of: a man that is wife, learned, & of godly life, as also wel practised in spiritual exercises, who both in this and eche other cause may guide and teach

The care thee what thou oughtest to doe.

vve ought And therfore no doubt but it behoto haue in
the fearth thee to vse great diligence in
skilful Cothe searching out of suche an one, for

if we viewith lo great care to enquire after the most learned and sufficient phisition to cure our bodily griefes, howe much the rather ought we to doe the same, for the sicknes and instrmities of our soules? Why doe we not digest & ponder wel, what truth him selfe hath a testified vnto vs, that a Mat. 15. b

If the blinde doe leade the blind, both shall fal into the diche: the which doctrine because divers have little regarded, they have therfore proved to their cost, what harme and hinderace they have sufficient in being so blind and rechlesse in this behalf. Whereby both they, and al other maye well vinderstand, what care and diligence ought to be emploied for the finding out of so sufficient a person, as the weight of this affaire importeth. And having once founde out suche an one, make accompt to have recovered no hove great simple treasure.

simal treasure, thy soule now having a treasure a gotten one, by whose good means & slly father helpe al her spiritual infirmities shall be healed, al her doubtes dissoluted, al her feares moderated, and by whom she may in her indenotion be

if

inflamed: in her wearines encouraged holpen in al her temptations, and directed in the fundry daungers which in this life doe happen vnto vs, and finally by his conduct be caried the right waye to eternal happines, like as the children of Ifrael were conducted into the land of promise, by haung so good a guide, as was their Captaine Iosue.

Hauing therefore in this wife found out such a ghostly father and good guide, impart to him thy whole life, thine intentes and exercises, as also enery other thing, whereof he shall desire to be informed, and see that by his counsaile thou gouerne the whole

course of thy spiritual life.

How be it, because a man shalverye hard y at al times have suche a ghostly father at hand, as maye in enery point serve his turne, and sandfie this office: I shal therefore briefly yeue thee certaine notes, wherby for this point, thou maiest knowe howe to guide and direct thy self in matters of Confession.

And first, concerning the time

thereof, I say vnto thee, that everye

thereof, Hay vnto thee, that everyed good Christia ought to prepare him VVhen vve selfe to confession once every weeke, confessed according as both S. Austin, and the standard doctours exhort vs, yea, such as in temporal affaires be lessed busied and in spiritual causes better practised, may doe it ofter, especially

prayer, wherof I have alreadye en treated. Nevertheles such as are more busied, and lesse able to performe that kind of prayer, may every sisteme or twentie dayes confesse the selues, but in no wise would I, that any man, have he never so muche adoc,

being wel exercised in that kinde of

should faile once euery moneth to doe the same.

Minding therfore to confesse thy self thus oft, let thy preparation the reunto be in maner following.

Firste, the same day on which thou Horse very purposest to confesse, see thou collect confesse, see thy selfe a little before, and craue of examine God the light of his grace, to knowe sciences. thy sinnes and faultes, without the which neyther can they be knowen nor wel confessed. Afterwardes exa-

M

mine thy conscience, calling to minde what thou hast done since the time of thy former confession. And for the better doing hereof, thou maiest runne ouer the commaundementes, and the deadly finnes, especially thos wherinto thou findest thy self most prone to fal. How be it, for them that doe more oft and ordinarily frequent confession, it maye suffice to discourse vpon their thoughtes, wor des, & omissions or negligences, examining in eucry one of these pointes, wherin they may seme to have offended. And such particuler thinges in which thou remembrest thy self to haue transgressed since thy former confessió, those shalt thou chiesly note and confesse thee of, be they venial or mortal sinnes. For albeit we are not bound to confesse our venial sins, yet is it bothmore secure,&profitable fo to doe, those especially, that be most notorious, and of greatest importace. And forfomuch as fome doe verye fodly forbeare to receaue, and confesse the sclues, for lacke of his helpe, who they have earst chosen for their ghos-

tlyeguide and gouernour, I thinke It A notable therefore requilite to advertise thee ment. herein, that in fuche wife I would ha ue thee to be obedient and affected to this thy Confessour of whom thou hast made choise (of who also I haue already spoken) that whe thou shouldest haplye want oportunitie to make thy confession to him, thou faile not then to cofesse thy self vnto an other. And let not this fenfual & undifcrete affection, which some (but chieflye wome)are wont to cary toward their Confessours, bereue the cof that libertie, which is expedient for thee in this case to haue, (wanting commoditie of confessing to thyne accustomed & wonted Father) year ather, fet thy minde of the grace which is graunted by meanes of this holye Sacrament being alone, then of the priest which geneth thee this Sacrament, whereof be manye. And in doing thus, both thy soule shal be better prouided for, and thou remaine more

secure, not to fal into such inconuc-

niéces, as others have incurred, by hauing indiferetely addicted them feluce

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M 2

o these their choten Contessours.

Deedes.

This being then presupposed, thou maiest discusse thy conscience in mathoughtes per following. Concerning thoughts: If thou hast had any dishonest, vncleane, vaine, and vnproffitable thoughees, and therein spent the time, or any rashe judgementes or suspitions, or dithonest and leude affections and defires. Touching wordes: of blasphemous speeches, othes, lyes, murmuringes, detractions, cotentious, proude, ireful and idle wordes. For deedes, looke if thou hafte done any outwarde worke of sinne, which is against any of the commaundements. About Omissions omissions, here maiest thou accuse thy selfe of hauing lest vndone some such workes, as thou oughtest to haue done: as, not to haue heard Maile, prayed, and receaued the helye Sactament, with fuch other like good workes, or at left to haue done them faintlye, and with smal deuotion. And if at some time it should so happen, that thow couldest not finde thy conscience giltie of any particuler crime, whereof thou might est justly accufel

thankfulnes for his divine benefites: of smal charitic towardes thy neighbours: of to great loue which thou bearest to worldly things, and to thy felf, wherby thou feckeft thine owne profite more carefullye then neede requireth: of an ouerweening thou hast of thy self, wherby thou reputest thy felf to be better then others, and defirest to be respected and reuerenced of them: of to curious a desire thou hast to knowe many matters that profite not, nor apperteine vnto thee, yea sometimes do greatly hurt and hinder thee: of not having made due refistance against such tentations as assault thee: not to have shunned the occasions of offending: nor to haue had such diligent watchfulnes

ouer thy outward and inward senses

as behoued the: of vnprofitable

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accuse thy self, then maiest thou make

thy confession of certaine general

pointes, wherein most commonly al, (be their neuer fo spiritual) do faile as

not to haue loued God so intierly, as

thou oughtest to haue done : of vn-

speeches and thoughtes: of eail em-M 3

EXERCISE ploying the time, wherin thou migh test have done great good: of having bene negligent in many fuch workes as thou wert bound to doe: and in those workeswhich thou doest, not to haue had that puritie and right intention which thou art bound to haue, in that thou doest them not purely for Gods sake alone, but for some other vaine respects: and thus in every thing to have bene most imperfect; not ans wering nor obeying to suche diuine inspiratios, as thou feelest in thee:nor being constantin such good purposes as thou haft already maid. In these and such like other defectes (examining thy felf wel)thou shal finde thy owne want and imperfection, wherof, or at least of some part, it is very comenda ble to confesse thy self at such time, as thou hast not fallen into any greated offences. But in any wife how foe her, it is meete that thou accuse thy self of these & other such like defaultes at least once in a moneth: not beccuing them for al that to be mortal linnes, but rather venial, & imperfectios. This doe I adde, because there be

fome

CHRISTIAN LIFE. some of timorous coscience through the often frequentation of Cofession that are manye times troubled with diuers ferupules, which annoye and hinder greatlye their proceeding in spiritual life & exercise, who (the best remedie they can vse) in this case, is, A readio not to credite that which their time-meane to rous conscience shaltel them, nor be-fluous releeue any thing to be a mortal sinne, morse. which is not against the comaundemets of God, or of our holye mother the Church. And to take away & rid them quite of the toile & perplexitie into which these scruples are wont to oring them, the foundest counsaile for luch to folowe, is, to let them selues be gouerned by their discreteCofessours and to obey them in al thinges, albeit that which they commaunde them, Ithal seeme flat cotrary to that which their own conscience may tell them: & this waie, no doubt, but they shall receaue a great deale more helpe and consolation: and by mastering their lown wils in this maner, be farre sooner cured, then in doing that, which their owne timerous, blind, &

THE EXERCISE erroneous conscience may suggest vnto them.

Of the utilitie and profite that is reaped by often receasing the holye Sacrament.

> C A P. 13.

As mate-rial bread is necessary for one but the force of a ry for our bodily sustinan. in necessary ce, without the which this rye for our canot bodies, so corporal life of ours canot breade for long be intertained: euen so is spiriour soules tual breade necessary for the preseruation of our foules, and spiritual life, the which bread is genen vnto vs in the facred and holye Sacrament of the aultar. And therfore it is called a loh.6.a the a bread of life, in respect of the life which it causeth in the souls of fuch as worthelye receaue it. The which bread if we should not eate, we should not have b life in vs, as our Sauiour Christ affirmeth in the Gospel. This is the bread that geneth vs strength to ouercome temptatios, to trauaile more lustely, and with grea-

b Yoh. 6.f.

A CHRISTIAN LIFE. ter courage to passe ouer the course of this worldlye pilgrimage. And it is called Viaticum, that is. The bread of pil grimes and travailers. For like as pilgri mes haue need of bread to hould out to the region and countrey wherunto they go: euen fo doe we stand need of this bread, to arrive at length happely to the celestial Region, wherunto we aspire. And therefore this holy Sa. crament is figured by the bread bad ked vnder ashes, which the Angel ga 43. Re. 19 ue vnto a Helias, wherwith he recouered to great strength, that he lasted out til he came to the mount of God! Orebithe which effect this Sacramet Singuler doth operate in like maner, beingshe B. sa worthely receied: making vs to re-being vvo couer strength, to arrive out to the welly rece mount of eternal happines. It can feth vs allo to fight more manfully, & to vanquishe our enemies, which in this life doe what they can to let vs. Fi hally, in this facrament (who so ever receaueth it worthely) doth finde al succour al comfort, al sweetnes, and sugred sauour. And therfore it is woorthely prefigured by that b Manna

If therefore both these and other most excellent and vnspeakable frui tes be by this most holy and sacred foode (the blessed Sacrament of the Aultar) afforded vnto vs, what is he that eyther can or wil be so starke

blinde.

A CHRISTIAN LIFE. blinde, or so great an enemy to his own welfare, as to be wilfully weined from them, and willingly to deprine him selfe of so manie benefites? What delite canst thou desire, that is not here afforded thee? What gaine canst thou withe for, that here is not genen vnto thee? yea, and that with much lesse cost and labour, then men vse to take for other thinges a great deale lesse importat. Sith therfore this most holy Sacrament is thus profitable and necessary for thy soule: yea, and much more then may by speeche or penne be expressed) it behoueth vs I saye, to receaue it oft, that we may oft be made partakers of the fruits and innumerable benefits that proceed out of the same. Nether are we to gene Against those that credite to such as say, it is not conve-dislike of niet or comendable to recease it very oftenreceoft, fith often receauing should impaire the reuerence whiche is due vnto so soueraine a Sacrament. Beleeue them not, I fay, that fay thus, for in very deede it is not so: but rather, as loue increaseth by the frequentation thereof, so doe both denotion

la I. Reg. 14.d.

renerent that re-

For that looke, by howe muche more the foule approcheth nighe to this B. Sacrament, and by so muche more it is illuminated, according as is prefigured by the honye that a Ionathas tafted in the wildernes, wherwith his eyes were forthwith opened and made cleere. The foule then being better illuminated by this Sacrament the it was before, the worthines therof must needes be better discerned, as lalfo the greatnes and maiestic of our Lorde therin conteined: and consequently, the reuerence due thereunto, bee much increased. The truth They most whereof, experience and trial doe ceaue of plainly teache vs, seing they that receaue but once by yere, or very feldome, we see to be most irrenerent towardes this souetaine Sacrament, and such most renerent, as receaue it The zeale oftest. The same is also manifestly proued by the zeale, feruencie, loue, Church in and reuerence which was vsed in the primatiue Churche, when eche one receased euery day, as was decreed Pope Ana-by pope Anacletus. Since whiche

time |

A CHRISTIAN time, looke howe much more tarely the people haue vsed to receue, and so much more is denotion decayed, as also the reuerence due to this sacramět, and al other goodnes. See therefore, good brother, thou folowe the counfaile of Saintes and holye Doctours, both olde and new ī this point: and if thou feele thy felfe a colde, drawe nigh to the fire of this most holye sacrament. If thou be in pouertie, thinke how this treasure was geuen for the poore. If feeble and weake, remember that such stand neede of a philition: and how for such this medicine was chiefly inflituted. If thou be hungry, and prest with famine, here shalt thou find the true foode and sustenance. For albeit this is the bread of holy Angels, yet is it not denied to penitent finners. This is a banquet meete for kinges and princes, but withal it is bread fit for poore labourers and pilgrins. It is meate for great ones, and likewise milke for litle ones. Briefly, this miraculous sacrament shal greatly profite euery one (being wel disposed there- N_3

EXERCISE OF unto) like as our Lord and Sauiour, (who is therein conteined)descended from heaue for enery one, was borne for enery one, and vouch fafed to dye for enery one. If therefore thy cares and busines be many, receaue manye times the remedie and redie dispatch of al, which is herein promised vnto thee. Receaue(if thou canst not ofter) at least once cuery weeke or fortnight, and alathe highe festival dayes that are solemnized throughout the yeere. Neither doe thou regard the fayinges of such as be indeuout, who vnder the colour of reuerence, doe cloke and shadowe their negligence. And no doubt, but by thus endeuou ring thy felf to receaue as woorthely as thou canst, trial shal within fewel monethes teache thee, that the profite and confolation which thy foule shall thereby receane, is farre greater, then any man may possibly set out and exaggerate with words. For albeit there haue bene by so great a number of holy Doctours as have written vpon

this matter, many glorious thinges &

meruailous excellencies reported,

which

which this heauenlye misterie doth worke, yet much more shal such by experience find, as shal dispose them selues to taste oft, and woorthely, this diuine foode, and grace about al graces.

In what maner we ought to prepare our selves before we come to recease the blessed Sacrament.

C.A.P. 14.

AVING in some wise touched the importance and great profit which the ofte frequentation of this holye Sacramet is of, it remaineth now, to teach thee the maner how to prepare and make thy self fitt to receauc the same, seing as the Apostle sayeth: It behoueth every man to prove him selfe before he eate of this bread, for otherwise, he that should vnwoorthely eate it, should not receave any benefite therby, but judgement and condemnation to his soule. It is therefore to be no-

N

in maner folowing.

The maner of prereceaue.

First, the evening before thou purparing our pose to recease, indevour thy self as much as possibly thou maiest, to refraine from al temporal traficque, and bushing thy minde in seculer af faires, yea from al superfluous and vnnecessary talke. Likewise, if thou hast a wife, it were very commendable to forbeare that night the act of matrimonie, as also to leaue thy supper, or at least wise, to make it more moderate then at other times: in that, cossidering the high scass which thou lookest for the next day, some small abstinence should doe wel before it. In like maner it shal be expedient to make a litle meditation before thou goe to bedde, calling to minde that

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A CHRISTIAN LIFE.

immeturable loue, wherewith our Lord and Sauiour vouchfafed to leaue vs so inestimable a grace, as this most gratious Sacrament is: and beginne then in heart to tast that sawourie foode, which on the morow thou hopest to recease, beseeching God to preserve and prepare thee, that thou maiest doc the same to his glorie, and the welfare of thy foule. On the morowe, being got vp betimes, examine thy conscience quietly, being forowful for suche sinnes and faultes as thou shalt finde therein, and get thee afterwardes to thy Ghostly father to confesse them, (if) peraduenture thou haddest not done! fo ouer night) And cyther whiles Note vvel,

thou art in confession, or afterwar practice. des, it shal be verye good to renewe and confirme thy former good purposes to walke hence forth more wardye in Gods wayes, and with greater diligence to amend thine imperfections: especially suche, as thou viest most commonly to falinto, crauing in this behalf particuler aide and grace of almighty God, deui-

THE EXERCISE OF ling allo some newe means howe better to perfourme the fame. When thou hast in this wise examined, and vnfolded thy conscience, gather thy selfe a while to meditate some one or more pointes of the passion of our Lord and Saujour (in memorie wherof this venerable Sacrament was instituted, that as often as we recease the same, we should cal to mind that infinite loue, wherwith he offered vp him self to the crosse for vs) as also al other the pains and tormets which from the cribbe vntil the Crosse he willinglie suffered for our saluation. By doing thus, (and deuoutly meditating the roode, and other his most ruful panges) the fire of his feruent loue, shal be enkindled in thy soule, this being a very necessary thing for the worthy receauing of this Sacra a Fxo. 12.b ment. For like as in the olde lawa God The pascal commaunded the pascal Lambe to figure of be eaten rosted, euen so the most inthe B. Sa- De eaten roited, euen to the most in-crament. nocent Lambe (which is conteined in this Sacramet, and figured by the former of the old law) must be eaten rosted, to wit, with a heart inflamed in

Lambe a

A CHRISTIAN LIFE. his loue, seing he here geueth him self vnto vs rosted with the fire of his most feruent charitie. And to the ende Loue temthat with this loue, thou maiest also pered haue due reuerence for receauing soreuerence high a Sacrament, confider wel the and humiexcellencie therof, and what that is which thou mindest to receaue. How in this Sacrament is conteined the facred and soueraine humanitie of Christithat is to saye, his soule, his body, and his blood, and not onely his humanitie, but also his divinitie, seing the one can no wajes be seperated fro the other. So that in this Sacrament is conteined the sonne of the eternal God, and of the bleffed virgin Mary. And for so much as looke where the sonne of God is, there is also the Fa ther and the holy Ghost, being all three persons one self same essence: lit foloweth, that the whole most sa cred Trinitie is conteined in this high and mightie Sacrament, in fuch wife as the deuines declare the same: which thou art bound most sirmelie to beleeue, albeit to knowe the maner thereof surpasseth thy capacitie

THE EXERCISE See now (althis being wel conside red) with how great reuerence thou oughtest to present thy selfe before so great a Monarche as is conteined in this Sacrament, before whom all the powers of heauen doe tremble and quake, and thousand thousandes of Angels waite and gene attendance on him in the same, yeelding adoration, and al other most dutiful reuerence therunto. Hauing then diligently pondred al this, & being aftonied at so great an excellencie and dreadful Maiestie, thou mayest say these wordes (My Lorde my God, wwhat

Note. art thou, and what am I?) wherein pan le and occupie thy felf a while before thou recease, weighing thine own inspeakable vilenes, and his incompre hentible Maiestie and highnes: as also that loue inspeakable and incomprehensible, wherwith he vouchsafeth to come to that Sacrament, thereby to communicate his graces and gifts vnto thee, if thou thy felf be disposed to receaue them.

Being in this maner by these low lie confiderations prouoked to hu-

militie,

CHRISTIAN LIFE. militie, and thy heart already initiamed in feruent loue & charitie, thou maiest then recease thy maker with great reuerence. And see that in no wife thou chowe the bleffed hoste with thy teeth, but let it moisten a while in thy mouth, thereby to swalowe it downe more calilye without any cleaning to thy palace: and humoly beseech that Lorde which thou receauest, that it may please him to receaue thee, and through his loue and graces to transforme thee into him, and to make thee partaker of such graces, as he ordinarily bestoweth by the means of this most holy Sacrament. And thus having recea-Hove vve ned, see thou pause a while to yeelde ought to that Lorde moste hartie and humble selves afthankes for having thus louingly tervve have receavouchsafed to visite thee: comfor-jued. ting thy selfe, and keeping company with him, whiles he yet remaineth in thy brest: being otherwise a very indecent thing, that fo grear a Lorde vouchfasing thus to visite thee, and to enter into thy poore cotage, thou shouldest bye and bye ronne out of

EXERCISE the dore, and occupie thy felfe in fortaine thoughtes & communications. See therefore thou attende onely vpon this most worthy gest which thou hast receased, and solace thy self with his most sweete and comfortable conucrfation : which if thou doe, affure thy felf thou shalt be well recompensed and contented for his a Mat. 9.4 lodging, and recease mercy, as a Mab Luc. 19.b thew and b Zacheus did, at fuch time, as they harbored him in their houses. Craue also particulerly his holy ay de, for the vanquishing of that vice that most afflicteth thee, and against which thou hast chiesly determined to fight. And if in case thou be so disposed, thou maiest with this affect faye fome vocal prayer, yeelding him thankes, and begging necessary graces for thy needes. For this cause I haue annexed at the ende of this litle Treatise certaine praiers or meditations, whereof thou maiest reade eyther al, or part, aswel before as after the blessed Sacrament: prouided alwaies, that the wordes proceede ra ther from thy heart, then from thy

mouth.

CHRISTIAN mouth. Hauing thus occupied thy felf sometime, according as thou shalt feele thy denotion to continue, thou maiest then get thee home, & beware that (without very vigent occasion) thou Ppitt not of some pretie space after thou hast receased: & whe thou so doest, let it be in some cleane & decet place. Pause likewise a while before thou eate any meat, least thou mixe corruptible foode with that denine& heavenly food, which thou hast fo lately receaued. It were very comendable also for him that had the comoditic and means, to invite fome poore body to dinner with him on that day, that so he might recease that Lord in his mébers, whom he receaued euen nowe in the bleffed Sacrament But he that hath not the comodity to performe this in acte, maye in wil and wishe execute the same, which our Lord wil regard as the deed it felf. And note Note. howe on that day thou receuest, thou art bound to take greater heede then on other daies, of distractio in seculer causes, of profane couersatio, of playe, of immodest laughter, of supersluous

160 EXERCISE talke, but much more of dishonest talke, of murmuringes and detrac tions, being a very vnfit thing, that out of that mouth, wherin the word incarnate hath so lately entred(which thou hast receaued in this blessed Sa crament) should so dissonant wordes proceed, and so offensive to this eternal worde of God. Finally, take heed of eating and drinking to much, and of enery other thing that may hinder thy denotion, which on this daye thou must indevour to intertaine as diligently as may be, by reading of some good booke, or making Ionger prayes, hearing of fermons or lessons (if there be any read) or o therwise occupying thy self in doing some spiritual or corporal worke of mercy.

of spiritual receauing.

CAP. Is.

H 1 s most holy Sacrament of the Aultar (wherin is continued the very real body and blood of our Sauiour Jesus Chest

CHRISTIAN Christ, and by the same his passion and dolful death represented vnto vs) is of fuch vertue and excellencie, that it not onely profiteth fuch, as with due preparation doe really receaue the same, but extendeth also the vertue thereof to those, that with faith and inward zeale defire to receaue, albeit sacramentally they doe it not. And therfore besides this sacramental re ceaning (whereof I have intreated in the former Chapter) the holy Doctours exhort vs to vie a spiritual receauing of the same. For like as there's Kindes be three kindes of Baptisme defined, of Baptisthe first of blood, which is that where by a Martir is baptifed in his owner to Ofblond blood, or rather in the blood of Christ, sith by dying for his sake he maketh it his: the second of water, 2. Of vvawhich is the first sacrament that every ter. one of vs receaucth, and by means therof are al made the members of Christ, and called Christians: The third, of the holye Ghost, which is that kinde of Baptisme that such recease 3. of the as haue a desire, and yet can not sa cramentally be Baptifed, to whom

1160 EXERCISE calke, but much more of dishonest talke, of murmuringes and detrac tions, being a very vnfit thing, that out of that mouth, wherin the word incarnate hath so lately entred(which thou hast receaued in this blessed Sa crament) should so dissonant wordes proceed, and so offensive to this eternal worde of God. Finally, take heed of eating and drinking to much, and of enery other thing that may hinder thy denotion, which on this daye thou must indeuour to intertaine as diligently as may be, by reading of some good booke, or making Ionger prayes, hearing of fermons or lessons (if there be any read) or o therwise occupying thy self in doing some spiritual or corporal worke of mercy.

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CAP. 15.

H 1 s most holy Sacrament of the Aultar (wherin is continued the very real body and blood of our Sauiour Jesus

Cheft

A CHRISTIAN LIFE. Christ, and by the same his passion and dolful death represented vnto vs) is of fuch vertue and excellencie, that lit not onely profiteth fuch, as with due preparation doe really receaue the same, but extendeth also the vertue thereof to those, that with faith and inward zeale defire to receaue, albeit sacramentally they doe it not. And therfore besides this sacramental receaning (whereof I have intreated in the former Chapter) the holy Doctours exhort vs to vie a spiritual receauing of the same. For like as there 3. Kindes be three kindes of Baptisme defined, me. the first of blood, which is that where by a Martir is baptised in his owne, 1.0fblond blood, or rather in the blood of Christ, sith by dying for his sake he maketh it his: the second of water, 2. Of vvawhich is the first sacrament that enery ter. one of vs receaucth, and by means therof are al made the members of Christ, and called Christians: The third, of the holye Ghost, which is that kinde of Baptisme that such recease 3. of the as haue a defire, and yet can not sa holy ghoft. cramentally be Baptifed, to whom

uing. I,

2.

Kinde recea-s of Baptisme, albeit he gene them not the facrament it felf. Euen fo likewise be there three kindes of receaning. The first is that, whereby we are incorporated and vnited to Christ by s. Austine. fayth and charitie, and hereof is that

faying of S. Austins to be understoode Beleeue, and thou haste eaten. The second kinde is the facramental receauing: to witt, whe Christias doe really recease the consecrated hoste at the priestes handes, whereby (being wel disposed) and prepared therunto) they receaue those meruailous graces, whereof I haue alreadye spoke. The thirde is this spiritual maner of receauing, which is done by a loging & zealous desire to receaue this bleffed Sacramét: which implieth the first maner of receauig to hane gone before in deed & effect, to witt, that a man is voited to Christ by fuch & charety: & the secod in desire & affect, to witt, that he hartilie desireth to recease this bleffed Sacramet. The which spiritual kinde of receauing thou maich frequet by preparing thy self therunto in maner following.

(HRISTIAN LIFE. When thou goest to Masse on such The man dayes as thou art not purposed sacra-paring our mentally to recease, calto mind the feluestore fruites of this B. Sacrament, and the tually. meruailous a effects it worketh in thea see the soules of suche as woorthely recease 13. Chapter the same, wherof doe thou with althy hart desire to be made partaker. And thus shalt thou with this desire& purpose come to heare Masse, and at such

time as the priest beginneth to say the general confessió, or a litle before, examine briefly thy conscience, reducing to minde fuch finnes & faultes, at leaft the principal, wherin thou hast offen. ded fince thy last cofession or examiminatio. And being penitent therefore, befeeche God humbly to forgene thee the same, purposing to confesse thế to thy ghostly father, as soonc as thou maiest coueniently, & to amede thy life hereafter. Thus maiest thou herein occupiethy self, whiles the pri ek is makig hi readic to fave Masse, & reciteth the general cofessió soewhar more or leffe according as thou shalt find it expedient. Afterwardes heare Masse, hehauig thy self therein as I ir.

 O_2

EXERCISE

illucted thee in the fourth Chapter, and at such time, as the priest is about to receaue, prepare thou thy self also in like maner as if thou wert then really to receaue, lifting vp thy heard a new to thy Lord and maker conteined in that Sacrament, and inflaming thy foule with new defires to receue him: and having so done, beseeche him humbly (rather with sute ofheart, then found of wordes) that for so much as thou maiest not then sacramentally recease him, yet that of his infinite goodnes it may please him to impart the vertue and fruites of this meruailous sacrament vnto thee, in graunting them spiritually, as he best can & knoweth howe to doe the same. Thus having made thy petition and humble prayer (according as the holy Ghost shal vouchsafe to inspire into thy hart) beleue assuredly how that most bountiful and benigne Lord, (who desireth nothing more then to comfort vs, and to geue him felfe vnto our foules) will fatisfie thy defire, and gratiouslye graunt vnto thee the giftes and ver-

tues

CHRISTIAN LIFE. tues of this B. Sacrament, albeit thou facramentally recease it not. Wherin he shal doe according to his a promi- a Mat. s.a le, to witt: that, such as hunger and thirst after righteousnes (for suche is this B.Sacrament) shal be satiated: His holy mother hath also b prophecied that b Luc. 1.e he shal fil the hungrye wwith good thinges: for thus oughtest thou in hungry maner to be affected towards this facrament, which is the true satistic. And beleue assuredly, that in case thou haue this feruent defire, and want not fayth, thou shalt gaine singuler con solation and profite by this spiritual receauing: which may likewise be vsed, not onely once enery day (as is receauing the facramental) but many times, if may be oin one day thou happ to hear many frequented Masses: yea, thou oughtest euery ti- in one day. me thou feest the host consecrated, to accustome thy self forthwith to haud an elevation of minde thereunto, longing to eate thereof, and to par ticipate of those pretious fruits that proceede out of the fame. For if vpon the light of any strange and delicate fruites or conserues, thou be forth-

106 THE EXERCISE with prouoked with a longing defire to feede and taste theron: how great a shame and confusion shoulde it be vnto thee, if seing this fruit of the virginal wombe which is contained in the confectated hoste (being a much more pretious fruit then that of the tree of life) thou shouldest not forthwith feele a longing and great defire to enjoye and recease the same. By thus accustoming thy selfe to couet this heavenly fruit and draine foode, with farre greater defire then anye corruptible foode, thou maiest with great facility gaine much spiritual treasure, and often reape this divine consolation, by often receauing spiri-Gouern-Gouern-tually, as is aforesaid. Having nowein spiritualre-this wise receased, yeeld thankes to chy Lord and Saujour for this his finguler benefite, and in al other thinges behaue thy selfe according to that which I have tolde thee in the former Chapter, euen as though thou haddell then receased facrametally. And thus maiest thou passe on the time, til thou come to receaue sacramétally in dece which thou oughech not, for al this

spiritual

forritual exercise to omitt, but rather at thine ordinarye times with great zeale to frequent and vse the same, for thus must thou needes doe to make thy spiritual receasing so fruitful as I zel thee: one of these helping greatly the other, and as wel the one as the other shall redound to the singular benefite, and comfort of thy soule, & to no sinal increase of spiritual strength.

of the temptations which ordinarily e of for them selves to suche as have begonne to walke in spiritual waye.

C A P. 16.



A ving hitherto intreated of the most necessary exercises that enery Christian man (minding sincestely to dedicate him self

to dinine service, & to live spiritually) ought to vse & spende his time in, it remaineth that I nowe speake of the incumbrances & teptations, which ordinarily offer the selves I this spiritual life, & of the remedies which we are to

1168 THE EXERCISE vic to ouercome them. For this muit needes be presupposed, that our life (as Iob sayeth) is a continual warfare our life is upon earth, the which doth growe so a continual much the greater, as a man draweth neerer to Gods feruice, and meaneth The Diver to abandon this worldly life: especialafliceth vs lye in the beginning, til suche time, as beginning he have somewhat subdued the pasof our con- fions of his fleshe, according to that which the wife man doth farewarne vs, saying: My fonne, approching neere to the service of God, stande in righteousnes, and feare, and dispose thy selfe to temptabEccle.2.a. tion. For looke how much a man groweth stronger, and gaineth more Spiritual treasure, by leaning to God, and leauing the world, and so much more doth our ghostly enemies the deuils malitious rage increase, and with more violence doe they force them selues by sundrye tentations to afflict vs. Yet are not we to trouble our sclues thereat, nor to growe faint hearted, or gene oner the race we haue so happelye begonne, yeawe ought rather to fight manfully & to reiovie, confidering that althe temptations

CHRISTIAN ptations and persecutions, wherwith Temptaour aduersaries may any waies afflict fitable. vs,if we force our felues to fight, and manfullie to withstand them, shaloc casionate our greater gaine. For by meanes of these tempratios our soule is proued and purified, and the pride a lob 13.6. of man repressed from growing lin b2.Co.12. solent through Gods giftes, or hisb. owne good workes, (wrought through Gods grace) whiles by thefe temptations, he feeth his owne weaknes and miferable frailtie. They make vs also more wary and diliget to exercife prayer, and other good deedes, wherby it maye please God cotinually to defend and keep vs. Finally they be an occasion of divers and sundry great benefites. And for this cause it is that our Lord suffreth vs to be thus tempted, and yet not aboue that our 41. Cor. 10 strength is able to beare. Let vs thinke therefore (as S. Iames saith) that then is blac. t.a. great matter of ioye offred unto us, when Induh 8.c. vve shall fall into diners temptations: aswel for the meede and spiritual fruit we may reape therby, as also for the apparant etestimonie it geueth vnto

s, that we are not in flaueric and bodage to the deuil, who vexeth not, nor striueth in this wife with those which he hath already vader his dominion, but with fuch as be deuided from him, and folow the footsteppes of Jesus Christ our souerain Lord & captaine. In confideration wherof, we read of diners Saints, that being grenously & long time tempted, would neither pray the selues, nor suffer any other to pray to God for their deliucrance, or for the taking away of these temptations, but verye willinglye that it might please almighty God to geue them aide and strength manfully to withstande them.

A fvvcte

Nowe therfore (good brother) if, exhortation having begonne to followe this thy ragement. |Captaines Reppes, thou feele thy felf afflicted with diuers temptations and crosse ouerthwartes, be not dismaide rherwith, but plucke vp a good heart, not beleuing for althis, but that thon walkest rightly, and I our Lordes way. Thinke how in like maner the same also happened to him, he vouchsafing to be tempted for our example

A CHRISTIAN LIFE. ple and confolation: whom if in cale thou imitate rightly, in resisting and fighting manfully against them, thou shalt afterwardes by trial finde that true which is written a Happy is the Jac. 1.b. man that susteineth temptation: who bcing by this meanes proued, shal re- Apoc. 2.b. ceaue the crown of life, which is note.g. genen, but to those that doe fight mã- 10b 3.d. fully. Thus being both counsailed and incouraged by this good confideration, take vp such wepons, and brandishe them before hande, wherewith thou must with stand and fight against thine enemies, at all time when any neede shal vrge thee ther-

And for so much as the temptations and assaultes, which assaile vs in this life, be manifold, and very different, like as also our enemies be manifolde and different: I shal first prescribe vnto thee certain wepons and remedies, generally to withstand and remedie al temptations what so euer: and afterwardes I shal set thee downe others that are particuler, according to the particuler kinde

lunto.

and qualitie of euery temptation.

Tempta-Howbcit, before I go any further tios, albeit first aduertise thee of one thing: profitable, to witt, that albeit temptations be so they in no profitable to our soules, as is a forevyife to be faid: and that they maye yeeld vnto fought for. the matter of lo singuler profite, whe God shal permit them to come vnto thee: yet art not thou for al that to craue, seeke, or intrude thy self into them: fith this should be a farre greater temptation, and then might it well happen vnto thee according as is a Eccle.3.d written, that he that loweth peril. Shal perishe in the same.

> General remedies to be vsed against temptations.

> > CAP. 17.

OR so much as it is so weightie a matter, and of Aght, and to relift tentations, for feare of being ouercome, and falling into sinne: it behoueth vs to haue alwayes a vigilant eye, and

A CHRISTIAN LIFF. to be furnished of suche wepons as be most requisite for this future cobat. Such therfore as may serue generally to defend thee from al kinde of sinne, be these considerations folowing, which thou must exercise, not onely in time of fight, but in time of truce vve peace also: that whe neede requireth, ought to thou maiest haue them in more rea-prepare for

First consider the dignitic of thy The dignitic of mas Soule, created to the very a likenes and soule. similitude of God almighty: and how, a Gen. r.c. whiles it persisteth in grace, it is so Colos.3.6 beautiful and bright, that the maker him felfe delighteth to b dwel ther in, b 10h 12. c and althe holy Angels and quiers of heauen doe reuerence and reioyce in it: but immediatly eafter it hath once co lented to linne, God straight waies departeth out therof, and the deuil entreth in, polluting and chaunging it into so vgglye and abhominable a state, as if the sinner could then see him felf, he would be therewith vtterly confounded, and haue him felf in extreme horrour. If therfore it An apt co would lothe the so much to cast a paraison.

new & rich garmet which thou hadst bought into a puddle of mire, or otherwise to pollute the same: how much more lothe and viwilling shouldest thou be so filthely to polute thy soule with sinne, it being a much more pretious thing, with out all comparison, then any most gorgious and glistering attire of body.

One mortal finne cause of linnumerable 10-TOVVes.

Antioch.

2.33.c.d.

Secondly confider, howe befides this euil, one only sinne doth cause thee to incurre innumerable other miscries, sith by committing but one mortal sinne, thou loosest the grace of almighty God, and his amitie an 17. in Gen hair G.C. 1 Thou loofest the infused vertues, and the gifts of the holye Ghost, which adorned thee, and made thee beautiful in the fight of almighty God. Thou loofest the b Chris he repose and b serenitie of a good con science. Thou losest the merite of IFic. 18.c al fuch good deedes as thou hast done before, and the participation of the merites of Christ our head, seing thou art not any longer vnited to him by grace and charitie, and so remai-

CHRISTIAN LIFE. nest an enemy to thy Creator, e de d Mat. 7.d prined of the inheritance which 23.d Christ by his pretious blood had purchased vnto thee, condemned to euerlasting tormentes, a thral and bondslaue to the deuill, who by all loh. 8.d. meanes possible seeketh thine vtteil ouerthrow. Briefly, thou incurrest so many other daungers, as no tongue of man can fufficiently declare them. What man is he then, that wil be fol madd, as for ashort and beastlye de light that sinne may afforde vnto him, to incurre fuch huge heapes of extreme miseries, and incurable calamities?

Thirdly confider, howe by striuing to refift remptations they stay not long, but vanish and sleete away, and thou by hauing vanquished them, shalt remaine enriched with greater meede, honour, and confolation. The blessed b Angels of heaven that also Mat. 4.b come and serue thee, like as they did to our bleffed Sauiour, having ouer come his temptations. But if on the other side thou let thy self be lewdly ouercome, the delight of finne shall

forthwith passe away, and the gripes, confusion, and discontentment, that the gripes remaine behinde, and gnawe thy gilconferece, tie conscience, shal afflict thee much more the any relistace making might

possiblic haue done.

Fourthly consider, that if thou ca stily consent to sinne, thou must afterwardes painfully redresse the euill which thou hast committed. For as much as thou must needs suffer great forowe in bewailing it, shame in confessing it, paine in doing penance for it, besides a million of other difficulties, al which thou maiest auoide, by fighting manfully, and not colenting vuto sinne.

Fiftly consider, that looke how much more thou shalt vse to consent to sinne, and so much more shal thy kemptations increase, and thy stregth An cuil decay: and thus at length shalt thou procure a wicked custome, which afterwardes wil al most be impossible for thee to leaue of. For (as a S. Austin) onfescas layth) VVhiles vve resist not a custome vvemske it a necessitie. But cotrariwise, if thou force thy felf to relift in the

A CHRISTIAN LIFE. beginning, thy strength shal daylie ncrease, and the tentatios waxe more weake and feeble. Suffer not therfore thy felf through a litle negligence at the first, to recease afterwardes a desperate and incurable wounde. In these and such like considerations, if thou eftloons exercife thy felfe, beleeue verilye to receaue great helpe therby, against al kind of temptations.

There be yet other wepons, and Other ge-general remedies to be vsed against medies afinne, as is the often frequentation of gaist sinne. prayer, a remedie that our Sauiour b Mat. 26. gaue vnto his disciples the night beford. re his holy passion, be exhorting them Mar. 14.d. so many times to praye, for feare of Meditatio being ouercome by tentation. It hel of the four peth greatly in like maner to meditate the foure last thinges, to witt: Death, Iudgement, Hel, and Heauen, according to that saying of a holy c'a Feel.7.d. Writt: In al thine actions remember the last The reding thinges, and thou shalt not sinne enerla scripture. stingly. An other general remedie is b Mat. 4. a. the reading of holy scripture, comit-Mar. 1.b. ting certaine sentences and particuler Note.

cultome ardly to oc cured.

1 Aug.li.S

THE EXERCISE OF authorities therof to memory, suche as thal most fitly helpe thee against the tentations wherwith thow maiest be affaulted. This remedie did our Lord and Sattiour Iesus Christ teache The holye vs, when being tempted by the deuil

hame of in the b wildernes, he ouerthrew and of great repulsedal his temptatios by the text of holye feripture. The remembrance e Hieron, in of particuler examples of holy faints,

thal likewise helpe thee, setting be-Ber. Ser. 15 fore thine eyes how they behaued them selues in suche tentatios as thou The figne feelest.

It helpeth also not a litle against all Croffe. d Ashan. tentations to cal oftentimes vpon the Chrishom, holy name of cIESVS with a zeale & ss.in Mar. feruour of faith, and withal to make Cyril Ca- the d figne of the holy Crosse vpon thee, which the deuil doth greatlye Hist. Trip dread, (especially being made with li.6.ca.1. a liuely fayth) as where with he was Ex Theo-once veterly confounded. And if for doreto.li. al this thou finde thy felfe stil infested eap. 3. with these tentations, it shall help thee very much to beholde our Lord and Saujour Iesus Christ crucified with Christ cru the eyes of thy foule : remembring cified.

CHRISTIAN LIFE. those most a greenous tormets which a Ber. Ser. he endured for thy fake, and so shalt 43.in Car-

thou wel knowe, what a smal matter we ser. it is, to abide patiently for his sake al 42. de mo

khat labour and toile which thou pre-

lently feelest.

An other remedie, and that of great The Sacra efficacie is the often frequentation of mentes for hose two most holy Sacramentes, of medies a Penance, and Receauing: fith thefe temptaare the foueraine remedies and medi-tions. cines, which our Sauiour (defirous of our faluation) left vnto vs, baswel to cure our present woundes, caused through our former fins, as also (they b Cip. Cer. being already healed) to preserue vsde cana henceforth from incurring the like Dom. dangers againe. And albeit the vse of these divine Sacramentes is (as I haue said before) at altimes verye profitable, yet much more doe they helpe vs in the time of our tentation. For fo much as a man standethe then most need of grace and strength, when he is most greeuously assailed by his aduerfary: and then no doubt, but this grace is most plentiful and cer taine, when it is fought for by

THE EXERCISE meanes of these most holy Sacramets: besides the counsaile and comfort which enery one maye recease of his ghostly father, to whom he shal humbly vnfolde in confession al his whole daunger and vexation. In like maner, if it should so fal out, (which God forbid) as being ouercome by tentation, thou shouldest fal into any sinne, see thou presently applie and vse this remedie of Confession, not permitting thy self, for neuer so smal a while, to remaine i mortal sinne, sith (as S. Gre a Gre. lib. gory faith:) The sinne wwhich is not 25. Moral. vvashed avvay vvith the vvater of penance, dravveth vs dovvne with the vveight thereof, and maketh vs to fal into other sinnes. It behoueth therfore with like diligence to procure a present saulue for this spiritual sore, as we would doe for a corporal disease, albeit lesse dangerous a great deale. Occasio of The last general & right soueraine fine to be remedie, not onely to vanquishe tentations, but not to be troubled with them at al, is, to shunne and ca-

refully eschewe the occasions wherof

they commonly doe proceede, as be

CHRISTIAN LIFE. superfluous riches, idlenes, profane conuersations, lewde companies, tumults of people, places and times where and when sinnes are committed: and finally al such daungers and occasions, whereby thou maiest call to mind to have hertofore fallen into lsinne or at least into tentation.

A preamble concerning the Remedies against particuler tempta-

C A P. 18.

LBEIT the particuler finnes, as also the temptations which induce vs thereunto, be very many, yet are they al **reduce**d vnto scuen, which are con only called Capital: as being the heads, rootes, and fountaines out of which the other are deriued. With these seven sinnes be there three encmies, that assault vs: the Fleshe, the The flesh, world, and the Deuil, according as is the world, gathered out of that faying of Saint Deuil.

Iohn a the euangelist: Al that is in the a 1. Joh. 2. e

world, is concupicence of the fleshe, concupicence of the eyes, and pride of life. The flesh doth tempt and induce vs to three sins, Lasciulousnes, gluttony, and slouth: The world, to couetousnes, & desire of temporal things that are therin: The deuil doth suggest and allure vs principally to pride, wrath, and enuve.

I shal therefore, according to this order, intreate of the wepons which we are to vse against these three sworne enemies of ours, and of the reme dies which we must vse to preserve vs from such sinnes as they induce vs to.

The tempcations of the fleshe be the most difficult and most dangerous, as rising of a domestical and verye importunate aduersarye:

And therefore it behoueth vs herein to vie greatest diligence and circumspection.

Remedies against lascinionsnes.

CAP. 19.

THE first remedie which a man is to take against lasciniousnes, is

wir

CHRISTIAN LIFE. with al diligence to flye the occasions Occasions suche as commonlye vse to enkendlebe eschedisordinate concupiscence in our flethe: as for example, the converting with such persons which either are wont, or at least wise are not vnlike to prouoke and enkindle in vs this wicked fire, fith, (as S. Isidore faith) 2. de sum-The firste dartes of lust are the eyes, which mo bono. (bleremie said) had geven his soule in lob. 31.a.b. praye. And to make vs understand this Eccl. 9.b. danger the better, S. Gregory faith bler. Thre. how it is not lawful for vs to fixe our 3.f eye on that, which is not lawful for vs to defire, feing that deth is wont commonly to enter into vs by the windowes of our eyes and other sen-e Ier.9.f ses. And therefore thou must take heede in like maner of vttering anye dishonest dand ribald wordes, which d Colos.3.b. corrupt good maners, as the Apostle Eph. s.a e faith: as also of listning to them, of er. Cor. 15. of reading bookes, wherin fuch lascinious and filthy wordes are written. But muche more oughtest thou to hunne the frouching of fuch persons, fi. Cor.7.a as may occasionate a carnal alteration in thee, and neuer to be in their com-

EXERCISE pany alone, leingthis fire is wont with lolitarines and oportunitie foonest to a Ier.epist. be kindled. For this cause doth S.a Ie-2. quæ eft rome write these wordes to Neapokianum decian: If through thy office and function of vit. Cleric. priesthood thou shalt be forced to visite any vvidovve or virgin, see thou enter not alone into her chamber, but take with the such a companion, as that by his presence thy sou

le may be preserued.

Take heede also of receauing any b Ier. vbiletters hor tokens from such persons fer. 61. debeing absent, as also of sending anyel modo ben vnto them, seing thes thinges are nothing els but stickes which kindle Flight mo- and keepe in this wicked fire. Finally re fafe the this vice (as S. Austine saith) is much better vanquished by flying then by fighting: and therefore it is requie Eccles.3.d lite e that thow alwaies flye the peril,

ben viu.

for feare of perishing in the same. In this respect also beware of d Exc. 10. f being didle at any time, and of too much pampering thy fleshe, with defordinate eating and drinking, with too costly and gorgeous apparel, with sleeping in too foft & casie bedding. Brieflye beware of al fuch like deli

cactes

CHRISTIAN LIFE. cacies, which are al of them sturers vp, and prouokers of this brutish appetite. For otherwise, no doubt but experience shal testifie that to be a most true saying of holy writt, that a a Ps. 136.a He vvhich nourisheth his seruaunt too daintilye, shal finde him afterwardes obstinate and rebellious. It shal therefore be greatly profitable for suche as be yonge, and of sanguine complexion, to vie now and then some kinde of discipline, hear-cloth, fasting, watching, and other like corporal austerities, wherewith the brodes of our fleshe are bridled, and it made obedient and subject to the spirite. For if S. Paule did in this wife chastife his body, (as he bwitnesseth of bi. Cor. 10. b) him selfe he did) much more ought he to doe the like, who standeth in greter need of this medicine: besides that euery one of these chastisements shal en crease thy merite, they being al of them works of perance, which others doe of mere free wil, only to occasionate their greater meede, and to please almightye God.

Secondly, thou must be meruai-

The.z. Relous heedy and circumspect, to expended these wicked thoughtes presently suggestions after they beginne once to solicite & expelled artrouble thy minde, & to stirre vp thy

fleth enforcing thy felf al thou maiett, not to geue them any entrance, but in lieu therof to occupie thy minde in some other good and godly cogitations. And thus must we likewise behaue our selues in euery other teptation and suggestion of the ennemy but especially in this of the flesh, For looke by how much more thou sufferest suche thoughts to enter in, and perseucrest in them, and by so muche more that they fortifie them felues, & with greater difficultie be driuen out againe, which would never come fol to passe, if at the verie beginning thou diddest expelthem, and oppose thy selfe mafully to bear of their first bru tes. Wherevpon a holy father faid very aptly, that the thought of fornication, if we relift it in the beginning, when the doubl doth first put it into our heartes, is as brittle as a bulrushe, and may right easily be broken: bud if we recease it with delight and pleature

then doth it become as hard as yron, and verye hardlye can be broken. Wheruto may that saying of the psalmist be sitly applied a Blessed is he that a.Psazos shal breake his litle ones, to wit, the beginning of his tentations, with the stone, which is, b less christ.

But if in case through thy retchles nes and smal regard these temptatios

But if in case through thy retchlesnes and smal regard these temptatios had made a breache, and were alredicfortified in thy slesse, and thou therby in daunger to consent and yeelde vnto them, let this be then.

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pleafure, a id linger any time therein

The third remedie, to crye amai The 3. Reme vpon God with great zeale and affectio (like as they vie to doe which in the maine Seas are sodainly endagered with some horrible tempest) crauing his divine helpe with certaine short and pithic sentences, like to these, a Deus in adjutorium meum inten a Ps. 69 a de To b Domine vim pation, responde probession 32.c me. e Domine ne discedas a me. d Ne tradas e Psal. 37.d bestius animam consistentem tibi. e Iesu fili e Mar. 10.g David miserere mei. With these and su-Mar. 15.c che like woordes maiest thou invocate his divine savour. It shallike wise

Apretie similitude.

THE EXERCISE be very good for the to recommend thy self to our blessed Lady, and to the holy Saintes of heauen, especially to such as thou bearest most deuotion: yea and to seeke out some vertuous man, if peraduenture at that instant thou couldest come by any, who with his godly exhortations and good prayers might helpe the very greatly. The fourth remedie ī this case shalbe

The 4. Remedie. to procure some affliction to thy body, mities.

fliction ve- by fasting, watching, discipline: yea, rie necessa- and in the time of daunger to cause some sensible and present grief, that thereby the stinges which thou feelest may be repressed, and thou be made to forger those unlawful delightes wherunto thou art prouoked. This a Gre. PP remedie did Saint a Benet vse, feeling D. Benedi-some concupiscence in his fleshe betur li. 2. through the remembrance of a woma Dial. ca. 1. who stripping of his clothes, rowled him felf naked vppon sharpe thornes, and ther turned him felf fo long, til his bodye was of a goare blood, and so vanquithed his temptation.

The s. Remodic.

The fift Remedicis, often tymes

CHRISTIAN to thinke of death: for lo muche as no one thing (fayth Saint Gregoire) 6 Greg. lib. is of so great force to daunt the delires and concupiscences of the delle cap. 31. fires and concupifeences of the flesh, as to thinke of the vgglines and deformity therof, being once dead. This a lib. 1. de remedy did a holy father vse, a of who ffir form in we reade in the liues of Saintes, that ss. P. litera. being much disquieted with wicked f. & lib. 7. suggestions towardes a woman, who come formic. he had before bene aquainted with in the worlde, and finding no meanes how to ridde the same out of his minde, it hapened on a time, that a frend of his being come to visite him, amongst other thinges, tolde him, An history howe the same woman was departed. ficacie. This good father gening care vnto him, and being wel informed of the place where she was buried, got him thither on a night:where, opening the sepulchre in which the dead bodye was laid, and finding it now rotten, and stinking very filthely, put a handkerchefe which for the nonst he had broght with him, in to this carrenly filth, and therewith returned home againe to his lodging. Afterwardes,

EXERCISE when either this, or any other woman came vnto his minde, he presently tooke this cloth, and rubbed it all ouer his face, saying : Glutt thy selfe thou luxurious voretche, glutt thy selfe voith this filthie famour of stinking fleshe; and by this meanes was deliucred of lthis tentation.

The. 6. Remedic.

ben. viu. 29.de de Helen.

confoundeth the Diucl.

The fixt remedie, and that verye soueraine, especially for religious a Ber. serm. persons, ato subdue both thes & other 38.de mod temptations, is, presently to reneale Pallad, vistheir thoughtes to their superious and ghostly fathers, this being a Pach. 2.59 thing that wonderfullye displeaseth the denil, and that causeth him to flye with viter confusion, like as a man would do, if the woman whom Confession he solicited to lewdnes, should forthwith discouer his dishonest sure vnto her husband. This counsaile did a holve father geue to a yonge man afsticked with this temptation, who folowing the same, and feeling on a night this constict, ranne divers times to this his ghostlye father, returning ouermore as his temptation retourued, and declared to him what he feld

CHRISTIAN and fuffred, teriously recommending him felf to his good prayers: and by this meanes, what through the good connfaile which his ghostlye father gaue vnto him, and the godly cofola tions wherwith he encouraged him, it pleased almighty God that he was perfectly delinered.

These particular remedies, toge The.7-Rether with the general spoken of in the former Chapter, shal greatly helpe

to defend thee against this sinne. And a Ambr.in yet besides those common considera-cap. 4.1 we. tions there assigned, thou maiest take 29. de mo. for a scueth remedic others that serue ben vin.

more particulerly againft this finne: as might be the aduites following.

First consider, howe almighty God General doth looke vpon thee, and thy gar-confideradian Angel beholdeth althine actios, lierly ferthat by thys means thou maiest be lascinionsashamed to perpetrate so dishonesses.

an act in their celestial fight and presence, in that before any man were he neuer fo simple, thou wouldest not be so impudent and shamelesse, as to commit the same.

Secondly confider, howethy foule

luted:yea, thy fleshe it selfe, and al thy members, (which whiles thou perseuerest in grace, are the temple of the holy ghost) become nowe through this sinne the members of an harlot, a 1. Cor. 6 as a S. Paule faith: and from a companion and felowe of Angels, (which thou art, liuing in chastitie) thou makest thy selfa companion and felowe to brute beates, by liuing dif-

honestly. Thirdly, consider the particuler discommodities that rise of this abominable and stinking sinne. First it shortneth life, impaireth strength, ouerthroweth a mans complexion, consumeth his substance, and spoieth him of his good name, for that there is not any sinne so infamous amongst al men, as this is. Briefly, this vice occasioneth an infinite number of other euils, which dayly experience doth declare and teache vs.

Fourthly, consider, that albeit thou wouldest neuer so faine wallow still in this pestiferous puddle of sinne & defire neuer so greative to satiate this

A CHRISTIAN LIFE. corrupt desire of thine, yet shal it be impossible for thee so to doe, this being one of the thinges that is neuer satiated. And therefore, looke how much more thou wadest in this vice, a & so much more shal the thirst a Arist.ca. of concupiscence be inflamed: euen 1.lib.7. de like to fire, the which, looke howe hift, animuche more wood there is heaped vpon it, and so much more doth it kindle, and the flame growe greater. All these things, if thou weigh them wel, and often, shal suffice I hope, to make thee abhorre this brutal finne, and cause thee manfully to resist all such tentations as shall induce thee therunto.

Remedies against the seconde sinne of the flesh, vuhich is Gluttony.

> CAP. 20.

HE fecond finne of the Gluttonie of flesh is gluttony, a great great wofrend and forman - Cheffind to frend and fostrer of lasci-lascinions. uiousnes, for as much as nes... when the belly is ful, and the fleshed

Eph.s.d lacob 5.c 2.Pel.z.c. THE EXERCISE

too delicately intreated, this fire is quickly kindled, and a man falleth easily into the filth of lecherie, accora Pro.20. ading as the scriptures a doe in sundry Eccl. 23.4 places admonifhevs. It behoueth thee therfore to be armed at all assayes against this vice, which is the dore and Entrance to many others, and of the victory and conquest wherof, dependeth the victory and conquest of the rest. Whervpon those holy auncient fathers that lived hertofore I the wildernes, endeuoured the selues al they might, to conquere and suppresse this vice, vnderstanding right wel that but if this were first fullye vanquished, the other could very hardly be subdued. Yea, experience teacheth this to be a truth, how the deuil most commonly beginneth to geue his first onset with this temptation. Witnesses hereof are our first a Parents Adam and Eue, yea the very first temptatió which he prob Mat. 4. a. Pounded to our Lord b and Saujour Iesus Christ, was of this sort. Wherfore, to defende thee from this so venemous a vice, beig one that doth hatch and breed so many other, apply these

Luc 4. a

Mar.1.b

reme

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remedies and aduites following.

The first is, that in eating thou seeks Fine kinds to observe five thinges, which preser of gluttoue thee from fine fundric fortes of nic. gluttony, wherof S. Gregorie doth in Gre.li.3 one of his bookes make mentio. The moral. cap. first is concerning the time, when a 14. Hatting mă eateth before his ordinary houre out of due which thou must beware of, d forbea d Casian.li ring and forcing thy self not to take s.cap.20 aboue two repalts a day, to wit, dinner and supper, and that at such conuenient and accustomed houres, as they keepe, which gouerne them selves most orderlie: more then at which times thou oughtest not to eate, without some notable necessitie. If therefore thou finde thy self at any time tempted to infringe this rule, and without sufficient cause to preuent thine houre, thou must fight, and make a forcible resistance, as did Hovvahothat holy monke of whom we findlye father written in the liues of holye fa-him self. thers, howe on a time being tempted to eate in the morning before his accustomed houre, beguiled him 'elf in this maner, saying: Tarye a

while valid the thirde noure (which is at nine a clocke in the morning) and then we will eate. And when this houre was come, go too (fayeth he) let vs worke a while vatil the fixt houre (to witt noone) afterwardes, nowe let vs faye a fewe prayers or plalmes, nowe let vs lay our bisquit bread to steepe, and thus passed on the time, til his ordinarie howre was come, which was at the ninth hour, to wit, (three a clocke at after noone) & by this means was he perfectly de-

liuered from this temptation. The second kind of gluttonic con-The 2.kind of glutto-lifteth in the qualitie, I meane, in ea-Daintie ting of too daintie and pleasant mea ites, wherof thou must take great meates. heede, contenting thy felfe with fuch diet, as may suffice to susteine and nourishe thy bodic and not to delite and pamper it, according to that a Ber. Tiff counsaile which S. Bernard doth geue 1. ad Rob. vnto the. And if they shal seeme to be course and vnsauourie, apply that tob 6. a. saulce which he b prescribeth, that is Pro. 20.1 h Ber. vbi to saye, hunger, and that shal cause Copras. them to be sauourie ynough. Re-

member

CHRISTIAN LIFE. member also that singuler abitinence of the auncient fathers of Egipt who thought it to be a superfluitie to eate any sodden meates, as S. Ic-'s. Ierome. rome telleth vs. Let therefore this their rigour make the alhamed of thy riotous excesses, and cause thee to refraine from eating of delicate & iveete meates, for feare thou be like to those amongst the people of Israel, a that defired flesh in the desert, a Nu. 11.a. and thereby prouoked the wrath and & g. indignation of almighty God against them.

The third kinde of gluttonic is Thez.kind concerning the quantitie, that is, of of glutto-cating more then sufficeth to susteine excesse. nature, where of soloweth (as S. Ierome s. Ierome saith) that looke by how much more a man filleth his bellye, and by so much more he emptieth and enseebleth his soule. Thou must therefore shunne al such excesse, seing meate is (according to S. b Au-b. Ang.cap. stins counsaile) to be taken in maner 31. li. i. confess. of a medicine, whereof we vie not to receaue anye great quantitie. Take heede then of ouercharging thy stomach with too much meate & drinke,

R

THE EXERCISE eIncer. gas our Saujour doth admonishevs

Rom. 13.d that by this meanes thou maiest es cape his future indignatio, and a mila Fec.37.dlion of mischiefes a that proceede out

of this vice.

The fourth kide of gluttonie is tougluttony. ching the maner. When a man eateth his meat too greedily, and with too Greedines great a feruour, which appeaeth plain ly by his hastie & disorderly feeding, b Ecc, 37.d & by fetting his mind too much vpo his meate This vice doth the wife ma bin these wordes reprehend, saying: Long not after every kind of meate, nor eate not greedilye upon every dishe. Whose counfaile see thou endenour thy self to folow, & be not so wholy interine to the corporal foode which thow takest, but heark é attetiuely to the good lessons that are reade (if ther be any fuch) or elevate thy mind vp to God with some holy cogitation, or say to thy self some short prayer or sentéce, that by thus doing both thy foule and body may be nourished toge ther.

The 5.

The fift and last kinde of gluttogluttonie. nie, is an excessiue care and desire to

fecke

A CHRISTIAN LIFE. feeke out diuerfitie of meates & newfangled tasts, which thou oughtest (as A curious a very blame worthy thing) greatly edefire of to eschewe, for feare of being like to tastes. those whom the Apostle aspeaketh of, that make their belies their God, sccking with as great care to serue and Rom. 16. c. satisfie the same, as were requisite for the discharging of their ducties to al

mighty God. For remedie both of these and of all other kindes of gluttony, the confi derations folowing (hal greatly helpe the, which thou maiest take for a second remedie.

First conder, howe much the ouer The x.Recharging and heuines that remaineth medic. in thy stomack after thou hast surfe ted, doth more hurt and trouble thee, thể the diuersitie of delicate & sweete meates can delite & do thee good, the tast & plesure wheroflasteth no lon- Taste, how ger, the whiles the meat is passing fro final a vyhi the mouth vnto the throte, neither affeth. ter it is once thus passed, is ther any memorial or figne of this delite remaining. And this maiest thou much better vnderstand, if thou examine

R A

THE EXERCISE

what thou art better now for al that thou hast eaten or dronke in al thy life. What haft thou nowe left of all the festings, of althe sweet tastes, of al the daintie morcels that ever thou hast denoured? Thouseest how alis quite vanished away, as though ther had neuer been any fach thing. Make accompatherfore, when thou feelest thy selfe tempted with this vice, that the pleafure is already gone, which fo speedilye passethe away. And care not for condescending to thy sleshe, in that it may thus disordinately de-

Secondly consider the inconvenieces that proceed of this sinne, a First, the cost and trouble which thou must or icumio, be at, to fatiate this thy gluttony. bSeu. 12. Condly, the number of bodily infirmi-Eccl. 17. dies that growe by meanes of surfe-10/ex 7.4 ting. a Thirdly, it dulleth the mind of man and maketh him afterwardes vnb Luc 6.d. lit for spiritual exercises. b Forthly, call to minde that euerlasting hunger and thirst which shal be in the next world, wher no one drop of water shal be graunted, as we gather plainly by that example

a CHRISTIAN LIFE. example of the riche eglutton. Re-c Luc 16.f. member also into what a filthie substance thy body which thou makest now so much of, shal be resolued after it is dead.

The third Remedie is, to thinke of the 3.Re-Christes and of his d Disciples absti d Mat 12 d nence, being constrained through fa Mar. 2.d mine, to plucke of the cares of corne, Our Sauiand to eate them: how our Saniour li- ours abilikewise fasted fortie dayes in the de-e Mai. 4.a. fert. Thinke also of the gaule that was Mar. 1.b genen vnto him This extreme thirst to Luc 4.a. drinke being vpon the roode, fwhich $f^{Mai.27.d}$ thou oughtest energe time thou art at meate, to cal to memory.

The fourth remedie is, of centimes The 4-Reto remember that eternal supper of medic. heauen, wherunto we are al inuited, as our Sautour by one of his aparables a Mat. 22.0 doth signifie. Consider how, minding Inc 14.d to enjoye this so happye and royal a Apoc. 19.b upper, it behoueth the to absteine in The plenthe dinner of this life, that by so doing tiful supthou maiest then satiate thy self the should better, like as we see in the world, a cause a man that is inuited to a sumptuous ner in supper, vseth commonly to be mode-earth.

Note vvel.

The 2.Remedie. 1 Amb.lib.

Fu

appetite at night.

14.

3.7

1

rils.

The last remedie, and that a very The 5.11emedie. secure one, is, so much as thou maiest Occasions possibly, to flye al occasions of glutto be efftony, as be the feastes and banquets chevved. of worldly me; where there is so great abundance and varietie of dishes, so manye meates, drinkes, delicate and plesant fruites, amidst the which, very hardly may any man keepe fobrietie, wher ther are so many thinges to allure him to gluttony. Remember what holy writt a faith of our mother a Genef.3 Euc, hove she save the tree to be very good to eate, and fayre and pleasant to the eye, vuherupon she tooke of the fruit, and did eate, and gave thereof unto her husbad. and thereby was the cause of so great a ruine both to her self, and to the whole brace of miserable mankinde. b Rom.s.c. In like maner also thou shalt falinto many miseries, if thou take not heed of putting thy felf into such like pe

Remedies

CHRISTIAN Remedies against the temptations of Slouth and idlenes.

CAP.

HER is yet an other vice of the fleshe, engendred of the two aforesaid spoken of in

the former Chapters, and is Idlenes called slouth or Idlenes, which is a loth-engendred somnese & disliking of spiritual thigs, uiousnes and a necligence or fainting to be and glutginne anye good action, or to finishe e Ber.fer.3. that which is attempted and begon 6. de already. Against which vice (being Ascens. not a litle hurtful) it is conueniet like-cura pafwise that thou be armed, for asmuch tor. admoas thou shalt not be without this ni. 16. irksomnes, and lothsome temptatios, whiles thou art harboured in this fleshly body, which (as the scrip-lasapise ture a saith) doth aggrauate and molest the soule, seing that many times through attending to our bodily ne cessities, and the importunities of our fleshe, we become slouthful, distract, and dul to doe any goodnes. Wherfore, to the end that thou be not ouercome with this domestical

THE EXER'CISE OF

cal enemie, thou maiest helpe thy self with these cosideratios and remedies which I shal now prescribe vnto thee.

The r. Remedic.

First consider the strict accompt which thou must yeelde of al the time khat God doth graunt vnto thee ī this life, to worke wel and to merite. For Berde trip that, as S. Bernard faith: There is not any

cust ma- momet of tyme gene unto the in this mortal pus, lingualife, wherof thou must not renderan accopt cordis. hovvethou hastemployed it. For if we

must yeeld an accompt of every idle a Mat.12.c word, (aas truth him felf doth tel vs in the holy Gospel) howemuch the ra-

Eucry mo ther are we to doe the same, of time ment to be spent in idlenes. & without any fruit made ac- or goodnes? The which thing a de uout and spiritual man marking wel,

lenery time he heard the clocke to b.P. Ignat strike, saide thus vnto him self. bo my Lord God, behould ther is nevv an other Ingulas col ligebat sese houre of my life spet, wherof I am to yeeld capa. lib.sa reckning unto the, and fo forced him

with iplus felf to spend the next house better the he had done the former.

Secondly consider, howe if thou Gaia. 6. conce let the time passe vnfruitfully, Time past which is genen vnto thee to fructifie

CHRISTIAN LIFE. and doe good in, it can neuer be pof-is past resibly recouered againe, and so must thou needes afterwardes lament the losse of so pretious a thing through thy negligence, and yet want meanes to recouer it any more: for albeit thou

[halt haue a meaning to doe wel herelafter, yet is it d vncertaine whether'd Mat. 24. thou shalt have time & leifure graun-d.25.4

ted vnto thee to execute the same: and Apoc. 2.a. but if thou haue, yet is the good which thou shalt then doe, due vnto that present time, and the like thou both mightest, and oughtest to haue done

in the tyme past.

Thirdly consider howe tedious & The toil of painful the labours of worldlye men confounbe, to gather a few riches together, deth the and to purchase some temporal pre-Christians ferment, and howe they refuse no paines to satisfie the humours of other men, and to gaine their gratious lookes and fauours, and thus be thou vtterly confounded, that they to get vaine and transitoire things should be more diligent, then thou to purchase most pretious and enerlasting riches Be ashamed likewise, that they

Thould be more diligent and a careful to please men, (being but bondslaues and wormes of the world) then thou to please almighty God that celestial and most puissant Monarche. Thus reade we, of a holye Father in the liues of Saintes, who on a time hauig marked the curious attire& tricking vp of a lewd woman, fel of a great weping and said with in him self: Pardon me, I bescech the most puissant Lord and Souerane God in that I fee the pains which this dishonestwomātaketh but in oneday to trimme vp her felf,farre passe al the pains which I haue taken

a Petrus de in al my whole life to trimme vp & anatalib.cap. dorne my soule. The like almost is ss. ex He-writte of the Abbot Pambus, who hauing seene in Alexandria a woman of raclide. no lesse curiousattire the the other, fell of weeping, & being alked the cause why, his aunswere was, that he wept aswel for the losse of that woman, as also for that he employed lesse care

and studie to please almighty God, The 2. Re-then she did to please men.

medie. The second remedie, to make thee to take paines, & to worke wel in this

life.

and stormes of winter, and cherfully sustaineth al this toile & drudgery in hope of the haruest which he shal haue in sommer, that some times decea ueth him: howe a much more reason a lac. 5.b is it that thou shouldest trauaile and take pains to scrue almighty God in this life, hoping as thou doest, to have so plentiful a haruest in the life to come, which neuer did, nor can possibly deceaue vs, as both our faith, & al the holye b scriptures doe assure vs? And if b 2.Par.5.b the hired feruat weigh not the toile of Prou. 11.6 his whole daies trauaile, for ioye of Mat.10.d the wages which he looketh to recea Luc 6.c ue at night:why doest not thou in like 1. Cor. 3. b maner animate thy felf to worke i this life,remébringthe aboundant& incoparable reward that shal be paide vnto thee at night, to wit, after thy death. Neither can any mã attaine to so great

a reward, but by great pains & trauai-

le as S. Gregory testesieth. Cal to mide S. Gregory

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life, is, to thinke often times of the glo-The hope

nailes and labours wil one day yeelde ought to

vnto thee. For if the poore husband ke pains in

rious fruite that these thy good tra-he-uen

man doe digge, delue, & til his groud carih.

in frost, sknow, & i al the colde blasts

thould be more diligent and a careful to please men, (being but bondssues and wormes of the world) then thou to please almighty God that celestial and most puissant Monarche. Thus reade we, of a holye Father in the lives of Saintes, who on a time having marked the curious attire tricking up of a lewd woman, sel of a great weping and said with in him self: Pardon me, I beseech the most puissant Lord and Souerane God in that I see the pains which this dishonest womataketh but in oneday to trimme up her self, farre passe al the pains which I have taken de in al my whole life to trimme up & a-

a Petrus de in al my whole life to trimme vp & anatalib.cap dorne my foule. The like almost is
38.lib.6.de writte of the Abbot Pambus, who haraclide uing seene in Alexandria a woman of

no lesse curiousattire the the other, sell of weeping, & being as ked the cause why, his aunswere was, that he wept as well for the losse of that woman, as

also for that he employed lesse care and studie to please almighty God,

The 2. Re-then she did to please men.

The fecond remedie, to make thee to take paines, & to worke wel in this

life.

CHRISTIAN LIFE. life, is, to thinke often times of the glo-The hope rious fruite that these thy good tra-he-uen uailes and labours wil one day yeelde ought to vnto thee. For if the poore husband ke pains in man doe digge, delue, & til his groud earth. in frost, sknow, & i al the colde blasts and stormes of winter, and cherfully sustaineth al this toile & drudgery in hope of the haruest which he shal haue in sommer, that some times decea ueth him: howe a much more reason a lac. 5.b is it that thou shouldest trauaile and take pains to scrue almighty God in this life, hoping as thou doest, to have so plentiful a haruest in the life to come, which neuer did, nor can possibly deceaue vs, as both our faith, & al the holye b scriptures doe assure vs? And if b 2. Par. 5. b the hired seruat weigh not the toile of Prou. 11.6, his whole daies trauaile, for ioye of Eccl. 2.b the wages which he looketh to recea Luc 6.c ue at night: why doest not thou in like 1. Cor. 3. b maner animate thy felf to worke ī this life,remébringthe aboundant& incoparable reward that shal be paide vnto thee at night, to wit, after thy death. Neither can any má attaine to so great a reward, but by great pains & trauaile as S. Gregory testessieth. Cal to mide s. Gregory

a Mat.3.c 7.c.21.b Luc.13.b 10h.15.a

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7 H E EXERCISE allothe anguithes, gricles, and infinite torments that such men suffer, and shal do euerlastingly which i this life through flouth and negligence refused to take any pains to lerue almighty God, and to fulfil his divine commaundementes, aand thus be dead like barreine braunches without bearing any fruit: Which but if thou seriously thinke of, wil put life into theel and make the beare right patietly any paines what so euer. Thus did Achilles the Abbot finde him self stirred vp by this cosideration, who being asked by a frier, why being i his sel, he found him self to be slouthful : for that (quoth he) thou hast neither seen the oyes which we expect, nor the tor ments we dread: for if thou hadst once wel and diligentlye weighed both these, albeit thy selwere sul of frogs and todes yet wouldest thou abide therein and not be idle.

The 3. Remedie againft Slouth.

The third remedie, to redresse this vice, and to animate vs not to thrinke at the toiles which we must take in this life to serue and please almighty God, is that which the Apostle pre-

Icribeth

CHRISTIAN icubeth to the Hebrues, to wit: the Heb. 12.0 oft thinking and rethinking of the life and passion of out Sautour less Christ: for asmuch as if we did ofter consider how this goodb Lord of our bBer.fer.43 was from his infancie brought vp in Can. trauaile, and how he passed his whose and moste holyelife, cuen from the our saud cribbe vntil his crosse in continuation: panio turmoiles & troubles, these afflictio make vs. of his would suffice to case and miti-painful. gate ours, seemed they neuer so intollerable:his droppes of sweate, woulde asswage our painful heates, and encourage vs to beare him company, woting wel, how eindecent a thing it Mat 10.b then the master. If he therefore to ke loan. 13.b such paines in this life for the love of 5.15.0 vs, it is not muche that we on the other side should take some paine: for his loue, and our owne profite This confideration hath caused the holye Saintes afore time with fuch feruour and diligence, to walke in our Lordes waies: here with did they cherfully passe ouer their toiles, troubles, fastinges, watchinges, and all

The 4. Reinedic.

The last remedie that shal in this matter helpe thee greatly, is to make hinery day accoumpt, that every daye is the last compred daye of thy life, which with good our dying reason thou maiest doe and thinke, a Inc. 12.6 seeing thou art not a assured whether Mar. 24.d the next day shal be graunted vnto Mir. 13.d thee, or no. Thinke therefore, howe thy whole estate for euer dependeth onely vpon this one dayes behauiour & take a good courage by faing thus vnto thy felf, my labour shal endure but for this day, it is not much that I behaue my self diligently therin, especially knowing what profite shal therby redound unto me euerlastingly.

> Remedies against the sinne and temptation of. Conetousnes.

> > C A P: 22.

HE second enemy which we ha-The cemp-L ue in this life, is the world, which rations of de fecond is understoode by the concupiscence of our eyes, conformably to the au-

thoritie,

A CHRISTIAN LIFE. thoritie of Saint Iohn aforesaid. For a lob. 2.c asmuch as the great varietie of thinges that are in this world, as riches & ad fororem other temporal commodiries, doe ingender in vs a certaine curious desire to.fee the, of feeing groweth a feeking and longing to have them, supposing they should be bothprofitable& pleasant vnto vs, and the hauing once obteined and gotten them, foloweth a couetousnes, which is a disordinate ne descridesire wherwith we love, possesse, and bed. enioye the, as also an insatiable appetite to have alwayes more then that which we have alreadie. The which vice, for that it is very daungerous, yea as the Apostle a saith Conetousnes is the roote of al vvickednes. It behouethvs the ar.Tim.o.b refore to be provided of good wepos & sufficiét remedies to result the same, for feare of being ouercome. Wherefore, the best & most coneniet for this purpose are these aduises following.

First, if thou be poore, and have a Remedies disordinate lone to riches (which lone re man comaketh the to be more concrous the nerous. if thou haddest riches and didst not lone them) refraine this hurtful de-

THE EXERCISE fire, and content thy felfe with thine estate, cosidering that by thus doing thou shalt have more securitie, more quietnes, and more speedie meanes a great deale, to obtaine vertue, then if The olde in deed thou wert rich. 4 This did the phers des Philosophers of olde time by natural pisedvvorl-discourse only vnderstand right wel, and for that cause they for sooke such a Lack inj- riches as they had, knowing them to 1.diam. Inft. be a let and hinderance to the obtey-Hier.lib.3. ning of wildome, & alother vertues. Nowe if the e men guided only by Math. the light of nature made choise of pouertie, hauing means to be rich, why shouldest not thou, being illuminated with a higher light, and more glistering brightnes of heavenly gra-Tomake of ce, wel vnderstande the same truth, Necessitie 1 and make a vertue of necessitie, cona vertue. tenting thy felf with that pouertie that almighty God of his great good prouidence hath genen vnto thee, as a very substancial and secure meane for thy saluation? Why doe not the examples of the fal of others couince thy foly, and their great and greeuous harmes make thee to be more heede. fulil

CHRISTIAN LIFE. ful? Remember how b Giezi, the pro-b 4.Re.s.f phet Elizeus seruant being not contented with his calling, but desirous o be riche, deserued with his riches, to haue a perpetual leprie laid vpon him. We reade likewise, how a Ana-la Ast. s.a. nias and Zaphiras, through a coue Ananias tous defire which they had to retail ras. and Zaplii ne some part of the goodes, which they had purposed before to renounce, were depriued of their corporal liues. Thou canst not be ignorant, into what a miserable blindnes this Iudas. conctoufnes brought that accurfed catiffe b Iudas, as the Scripture yeel b Mat. 16.6 deth testimonie both of these and Luc. 22.a manye moe such like examples. Mar. 1 4.b Which if thou confider wel, thou shalt thereby perceaue, howe muche more secure the poore mans estate is, being contented with his pouertie, then that of the riche man, being neuer satiated with al his plentie. Thou oughtest not therefore thus greedilye to longe for wealth and worldlye fabstance which might caule thee to fal into fo many dangers, and perilous temptations.

Couctous men falin-

Secondly, confider the perils and to the Di-lifficulties, aswel of the bodies, as of uels fnares. he foules, of riche men, and fuche as with fo great anxietic doe seeke after worldlye wealth. Sith by this their longing defire after riches, they fall at.Tim.6.b nto the deuils snares (as S.a Panle doth testifie.) Thou seest besides, with

fin.c.ip.11 how great care and paine thes riches lib. de con be gotten, with howe great feare norf ad. they be kept, & with howe great grief Chr. and forowe they be loft. And when all is done, these men can haue no more but meate drinke and clothe, and this

shalt not thou want, with halfe that Mat. 6.d. care, if thou wilt e principally seeke for the kingdome of God, & for the heauëlyriches of thy foul, like as Christ Phil.4.bhim self hath promised vnto thee.

The coten-Thirdly consider, howe by louing ted poore man more pouertie, and willingly embracing che vichest. the same, thou art therby made more

triche and noble, then be al the rich & noble personnages of this world, for thus art thou made an imitatour of Christ, and like to him, who so highlie

of his

aBer.fer.1 fet by # pouertie, and with so great ride virgil. gour, from his infancie to the houre

CHRISTIAN LIFE. of his death observed and practised Nat. ser. 4. the same, as by discoursing ouer al his Matin. life, thou maiest right enidently per-deinstit. ceaue. What greater honour or dig pirg. niti the, defirest thouto haue, the to be of the same estate & conditio, that so high a Lord was of: yearthou-art withal made most riche, for by this meas the kingdome of heaut, & the King& Lorde thereof is thine, and cosequently by possessing him, thou possessess al riches & much more pretious treasures, then may in this life be either

atteined, imagined, or defired. Fourthly, an other verye good re-Couetous medie not to fal into the tentation of panie to be auarice, is, to shunne (as much as may auoided. be) the haunting of riche mens company, especially if they be couetous: least by their conversation, thou be attainted with their infection. Take heede in like maner, that thou nether see nor deale with much money, riches, or any beautiful & pretious thiges of this world, the fight whereof doth comonly enkindle i our heartes a defire to have the, wheras otherwise if thou diddst not see the, thou shoul-

S.Antony temptedic anarice.

la Eccl.13.a pitche.

delt, want this greedie delire to haue them. This was the opinion of the holy Abbot S. Anthonie, of whol we reade, that the divel having laid a goodly cupp of filuer in the highe way wher he was to passe by, and an other time a massic wedge of gold in like maner, yet would this holy man neuer take vp any thing, but by and by fled away from them, least if he should haue staied to looke vpo them, he might have bene allured to loue the welth and riches which he had alreadie geuen ouer, and by that means have defiled his hart with the loue of temporal thinges, which he had firmely purposed before neuer to make accompt of. Flyetherfore, as much as thou maiest, to touch, or dealewith money, being not valike to pitche, which (according to holy writt) a defileth them that touch it. Money de- It shal also helpe thee not a litle in this matter, to goe some times to visite hospitals, and to conuerse with poore folks, as alfo to confider, howe others that be much poorer the thy self, beare patiently al their wantes

andl

A CHRISTIAN and penurie.

Al these remedies may in like maner serue to helpe them that be riche, albeit in very deede there are others, (as might be the confiderations folowing) more fitt for their purpose, to Remedies cause the to withdrawe their mindes rich coue from such inordinate affection to tous.

LIFE.

worldly wealth. First consider if thou be riche, how b Bernard vncertain and b decentful althe riches epift. 103. renowme, and temporal treasure of this world is. For as much as we see clob 1.2. by dayly experience, many that have ometimes bene ewelthy and very riche, to be now marnailous poore and brought into great necessity: yea the greatest wealth i the world, both may be, and oftentimes is, lott wholy in one day. And albeit it be not thus lost, yet must it, (maulgre our heades) in Death. the ende be by death forfake, at what time that dolful distribution is to be made, the bodye to be gener in praye to wormes: the goods to thanklesse heires, yea many times to our foes: the foule pethappes to the infernal furies

ther to be tormented in enerlasting

Secondly confider, howe riches

The riche man like to him droptie.

doe neuer fatiate: yea, look how that hathamuch a mans wealth and substance multiplieth, and so muche doth his hunger and greedic defire to haue more increase: euen like to a man that de summo hath a a dropsie, who the more he bonder at drinketh, the more he fwelleth, and is dimb.li.de leffe fatisfied then before. Moreouer, Nabutha. by thus seeking satietie in that thing c.tp.2. which wil neuer fatiate, thou loself the true satietie and consolation that God almighty woulde both in this life, and in the other geue vnto thee, if thou foughtest for it, and therewith onely wouldest holde thy self con

The 3.Rcmedie a-

ltent.

uing.

The third and last Remedie, which gainft Co- (if thou be a riche man) wil helpe thee uctousnes. much, not to be ouerwhelmed with anarice, is, to force thy felf (feeme it neuer so paineful and greeuous a thing vnto the) alwaies to be gening Almes ge-some good almes to the poore: assuring thy felf, as most certaine it is, that thou canst not have anye so assured riches, as thos are which in this wife thou

A CHRISTIAN LIFE. thou distributest to the needic, sith thes can neither be arobbed by theefe, a Mat. 6.1 nor corrupted by time, as the other which thou shalt leaue behinde: yea that which is more, thes alone wil beare the company when death sha bereaue the of altherest. See therefore thou take this secure way, to store vp tresure in heauen, and encorage thy self to doe thus enery daye, with more cheerfulnes and alacrity then thou hast done before, considering,that what socuer thou bestowess vpo the poore and needie, Christ him

1.Tim. 6.1

self receaueth it, as he a affirmeth in a Mat. 16.2 the holy Gospel, who with this b con Mar. 9 f. dition hath geuen vnto thee what Amb. ho. thou hast, that thou shouldest libe-6.007.varally dispence the same to the poore, cap.4. and taking for thy self what is meetlib. de Naand requilite, to distribute the surplu-buth.

sage amongst thy needie and distres-D. Thom. sed brethren. 2.2.9.32. art.s.

Remedies against the tentations of the third Enemy, to wvit, the Diuel: and first against Pride, wwherunte he principally induceth vs.

HE third and last enemy, against whom we have to Enfight in this worlde, is the Diuel, who in the authori-

e Ioan. 2. e. tie of S. Iohn aboue alleged, is vnderstoode by the pride of life: for fol much as this finne of pride was that which made him at the very first to be throwen out of heaven into the botomeles pit of hel. And therefore, ala shi. 14 c beit he induceth vs vnto al other sinnes, and tempteth vs with enery one, yet is this his tempting of vs. to pride (being the most heinous sinne of al) principally attributed vnto him: as also the suggestions to wrath and enuie, which proceede out of the other. Wherfore, like as Thaue genen thee wepons and remedies wherwith to relist the rest, so shal I nowe (God wil

luatines against these, beginning first rion of pri- with pride, which is a disordinate dede.

fire and appetite of a mans owne excellencie, whereby he feeketh to be finguler about others, and to excell

ling)preferibe vnto thee fome prefer-

A CHRISTIAN LIFE.

them in dignity and estimation. The first Remedie therefore, which The first thou art to vse against this diabolical against sinne shalbe, to consider how greatly Pride. b God deteffeth pride, and how gree-b Eccl. 10. a

oully from the beginning of the worlde he hath punished it, as wel in a sa. 14.0 Angels, as also in men: in Angels, we do po. 12. a

ee by a Lucifer, and the rest of his Dan. 4.e adherents: in men, by b Nabuchodo e 1. M. e. 1.

nofor, Antiochus, with manye other

(as holy writt doth witnesse) who 2. M.11.9.d chrough this vice were vtterly ouer-20. d.c.23

throwen, and most severely chasti-b. sed. The same doth likewise testifie in Lucture many places a how fingularly he hat he Mar. 11.de

alwayes loued & exalted the humble, 31.4 wherof both cour Sauiour, & the blef phil. 2. a led Ladyefhis holy mother doe bear lieb.2.b fluc Le

sufficient testimonie.

The second remedie is the considecation of thine owne self, sith as & Andrea, & Bernard fa th, thine estate being we form. examined, shal teach thee what thou pfal. 90 wantest, and prayer shall obteine vnto Qui habithee, that thou want it not. For Godiai. loueth the foule that diligently discussified a. Refeth her felf, and which after due dil gaiaft

Rz

cussio, doch without flattery and partialitie iudge of her self. Consider the refore what thou art, both in body & soule, and so shalt thou finde more causes of confusion and shame, then rhe mife-to be proude and arrogant. Touching hie of masthy body, calto mind, of what a vile substance it was ingendred, and howe presently is a sacke ful of filth and vncleanes, and shal ere it be longe be the foode of wormes and magots: a for thy foule it is ful of folies, errours, ignotāce, feares, fancies, anxieties (& that which is worft of al) of so many monstruous crimes which she hath committed against that soueraine and dreadful Maiestie. Finally, looke howe much better thou shalt knowe thy felf, and fo much more plainely shalt thou percease that thou are such las the holy man Iob describeth, a Lob 14 a faying: a Man borne of a wooman, living but a smal time, is ful of manye miseries, vuho springeth up like a floure, and vui thereth quickly, and vanisheth as a sha dovve, and never continueth long in one estate: for presently thou shalt see him mery, and by and by fad, now whole,

A CHRISTIAN LIFE. now ficke: nowe riche, nowe poore:

nowe quiet, now troubled: in fine, not The mutain the maine seas be there so many mans nawaues and diners mutations to be ture. leene, as man by dayly proofe findeth contrary changes and alterations in him self. Who so ever therfore consi dereth-these things attentiuely, and throughly weigheth them as they be in deed, shal finde much more cause to be cofounded, ashamed, and to accuse him felf, rather then in any respect to be proud and insolent: and when he WVHE one thinketh thus basely of him self, then worth of is he best at case, and most of al conchim self, tented. Wherupon we read in the best at lives of holy fathers, howe an holyquiet.

Abbot being asked on a time, whe ther it were better to dwel alone and solitarye, then to live abroade in the world and in company with others, his answere was, that, but if a man knewe him felf thoroughly wel, he The proud might securely dwel wheresoeuer quiet.

be would, but if he were vainglorious and proude, he shoulde neuer finde any quietnes, wherfoeuer he liued. Wherout thou maiest gather this

now

The 3. R 2nedia againfè hide.

Thirdly, if thou finde thy self puffed vp with any blast of vaine glorie, and prouoked vnto pride, supposing that thou art indued with certaine vertues which an other man hath not, chinke yet, howe he farre passeth thee in many good partes which thou lackest. For if perhaps thou canst fast more, and take greter pains then he, yet hath he more humilitie, more pationce, & more charitie thế thou hall: and these be muche more pretious vertues in the fight of almighty God, An excel-then thine are Finally, see thou follow this aduise, to consider others vertues fooner then their vices, and in thy felf to weigh rather thine owne vices the thy vertues, being more diligent to note in others fuch vertues as thou lackest, rather then any vertues in thy felf, which others have not. This corlideration shalkeepe thee in humilitie, and inflame thy heart with defire to aduance from good to better, and

A CHRISTIAN LIFE. by this meanes thou shalt be preserued fro the boistrous blasts of a Nor. a Ecc. 43.6 thern vvindes, (to wit) of ambition & vame glory which oftetimes staye the dewes of dinine influence, and blowe ouer the shours of heauenly consolations.

Fourthly consider, that if thou be The 4.Repriny to any good deedes, which medie athou hast done, or perceauest any co-Pride. mendable part to be in thy felf:confider, I say, howeal this what socuer it 1.Cor. 4.b is, b thou hast receased it of almighty God, and therfore thou oughtest not VVcought to glory anye more therin, then in proude of that thig, which belogeth to an other that is not man: yea rather thou oughtest to feare, least for thy pride al this may be taken from thee, and thou by that means be cotemned of fuch as before commended thee.

But if in case thou be not vainglorious and proude of thy good works, but of thy nobility, riches, and other remporal thinges which thou possesset: Remember, how these things are allo genen voto thee of his heavenly at good liberalitie, to the end that by meanes from God.

therot thou shouldest be prouoked the more to loue and reuerence the good gener & benefactour: which if thou doe not, al these thinges, whereof thou nowe braggest, shal for thine ingratitude be an occasion of thy greater punishment and condem nation. Thou art not therefore to vaunt thy felf or to be proude of thefe

a Luc. 18.6 thinges, but rather to be more a humble, and to stande in greater feare and awe.

The fift re-

medie 2-

gainst

Pride.

Fiftly, to beate downe this vaine glory and oftentation (which men are commonly wont to haue through the credite and worldly wealth which they enione in this life) it is a very good remedie to confider deeply; howe vaine, caduke, and transitory all these thinges are, like as the life of mã it self is verye short, and uncertaine It shalbe therfore very good to marke S. Austine. wel the wordes which faint Austine writeth to this purpose. If thou vaunt thy felf of thy riches (faith he) and of the nobilitie of thine auncestors, if Note well, thou glory in thy country thy conligood bro-nes of body & in the renowme wher-

with

CHRISTIAN LIFE. with the worlde doth honour the, confider with thy felf, howe thou art mortal, made of earth, and shalt returne to earth. Behølde where they are nowe which hertofore enjoyed the same titles and stiles of honour, wherwith thou art presently puft vp: where be they that so ambitiously de fired to rule and gouerne countreys? where be these insuperable and vnuanquished Emperours? where be the Generals, and chiefe captains of armies? where be they that herrofore ridd so proudly mounted on their stately coursers? where be they that tooke plefure in their pompes and ceremonies?now is al turned to earth and ashes? now is the memorial of their liues conteined in fewe lines. Looke nowe into their graues, and see, if thou canst knowe the master from the man, the poore felowe from the peni father? Discerne now, if thou canst, the bondslaue from the king. the strong man from the weake, the comly personage from the desor-achrisost. med criple? The same doth a S. Iohn how. 43. ad Chrisostome in amaner say, and ad

Pop An-

deth: Drawe nere vnto the graues of the that are buried, and beholde their naked afhes, their flinkig carcafe, and the offal that wormes have left, and remember how this must be the end of al our bodies, be they neuer fo curioufly inticated in this life, and paffe they ouer their dayes Incuer to great iolitie, delicacie, and exile of al anmoies : yea, I would to God (faith he) that althis neatter came i the end but to affics and wormes meate, fith thefe losses should be but smal, & the condition of our nature might cafily excuse them. But nowe, remone thine eyes from their tumbes and allhes, & lift vp thy minde to that dreadful Tribunal of divine judgemet, where ther shal be weeping and gnasshing of teeth, where ther shal be outward darknes, and the worme that neuer diech,& the fire that neuer quecheth. Thou canst not, if thou ponder these thinges admifedly, be proude & vainglorious of any earthly thing whatllocuer.

The fixt Remedie againft Pride.

Sixtly, it shal greatly helpe to make thee detest alpride, if thou con-

lider,

CHRISTIAN LIFE. sider, howe deeply God hateth such as be infected with that vice, who (as the a Scripture witnesseth) resisteth thea lac. 4.b proude, and geneth grace vnto the hum 2. Pet. 5.6 ble. And they are not only hated of God almighty, but also of men, in that beccl. 10.4 no man can abide their firly & proude behauiour: yea to the selues also they are very irksome and greenous, const. The proud dering the manifold dangers wher- both of with they are hemmed in on enery God and Godorba Gozza ICC and energy man. side: the feares and suspitions they hane, by reason ther are so many that maligne them, that lye in waite forthem, & crosse them in al their enterprifes. Whereponit is reported of a certaine holy king, who having a meruailous rich and pretious crowne genen vnto him to be crowned ther with, took it in his handes an I musing vpon it a prety while before he would put it on his head at length faid openlye in this wife: O more noble then happy croven, for if any man knevve vvel, hove ful of feares . perils . and manifold miscries thou art fraught, albeit he stumbled upon thee with his feete, yet woulde he not vouchsafe to take thee up. What this

king laide of his crowne, thou maiest wel apply to cuery dignitie and pretious thing which such as are ambitions defire to greedely in this life. For looke how much higher & more excellent they be, and so much more are they subject to greter casualties, cares, and painful griefes. See therfore thou take not so great toile for that thing, which so quickly fleeteth awaie as doth the wind of pride and vaine glory.

The 7. Re-

The last Remedies to shake off all gainst Pri-pride, & to purchasse that so necessary a vertue of humilitie, is, to enforce and accustome thy self (seeme it neuer so paineful and lothsome vnto thee) to exercife diuers actions of humilitie: as for example, to doe the baself offices in the house, to converse with the meaner fort of people, to a Luc. 14.6 a fitt in the lowest place, to clothe thy b Ber.fer.9. Telf in meane attire (yet not b so meade mo. ben ne as to geue occasion to be compted singuler, seing this should be pride) not to doe or fay any thing, wherby to make shew of excellencie and preeminence, or to cause admiration

CHRISTIAN LIFE. in other mens eyes, and finally, to cal often times to mind our Lord and Sauiour lesus Christes humilitic, as also that of his most holye mother the bloffed virgin Marie, and of fuch other holy perions as haue liued here in humble and lowly wife.

Remedies against the temptations and sinnes of wwrath.

C A P. 24.

LY IVERS of the Remedies, that have beene prescribed vnto thee against pride, maye in like maner helpe thee against this sinne of wrath & anger, seeing that most commonly such The proudas be proude, are wont also to be an gry. Yet neuerthlesse there be other peculier remedies to be vsed against

The first is, to ponder howe farre The first it is out of al good frame and reason, remedie athat anye man should be angrye, ger. and desire to hurt an other ms, sith if brute beastes, be they neuer so cruel

this vice.

mankind.

The vnitie light not one with an other, but live beafiscon-in peace and vnitie with those of uincerhithe their owne kinde, howe much more reason is it, that men should doe the luke, who are not borne armed, as brutishe and sauage beastes be, nor prouided of wepons to defende them felues, or to offend others.

gainst anger.

Secondly, beholde the vgglines and deformitie of an angry and cole rike man, both in his countenance, gesture, wordes, and actions: in al the which thou shalt at that time see him

An angrye wonderfully difordered, and besides des him- him self. See thou beware therfore of being angry, if thou wilt not fal into thote defectes, which in other me doe

fo greatly dislike thee.

The 3. Remedic a ger.

Thirdly consider, that who so cuer gainst an he be, that hath offered vnto thee anye wrong or iniurie, hath done him felt much more harme then thee, and if thou be angry therat and feek reuenge, in so doing thou shalt hurt thy self much more then thine aduerlary, for

Quod ne that (as S. Chrisostome saith) No man mo redituris hurt, but by him felf, which should be milia sciplo no lesse a folye, then for a man to k I

CHRISTIAN LIFE.

him felf to teare his enemics cote, ieling thine enemies body is as his cote, which thou meaning to teare in feeking to kil him, doeft first kil thine owne foule: for as S. Austin saith, The knife pearceth the heart of the persecutour, before the body of him that is persecuted. Strive therefore to master thy self, and to vanquishe thine ire, and so shalt thou gaine greater honor and victory, then if thou haddest subdued a stronge Citie, and by this meanes, in not seeking thy self to take reuenge, God almighty shall takeifforthee, as he him self hath ala men. 32.10 promifed. Ec.1.48.1

Fourthly, if the deuil, to stirre Heb. 9.6. thee vp to wrath, do aggrauate thind The 4. Reiniurie receued, and make it greter, medie adoe thou contrariwise what thou gainst ancanst to extenuate and make it lesse thinking thus, howe he that in this maner hath injuried thee, is at that time ouercome with fome paffion or indiferetion: or els cal to minde some good offices which he may haue hertofore done for the or how thou has other whiles done vnto him fome in-

ster to heale thy paine and to appease thy choler, cal then to minde, how a say, 101 da God hath borne many iniuries at thy handes, that in like maner thou shouldest beare patiently e thy neigh-

bours imperfections.

The filtre-Fiftly consider, howe both this gainth an-jiniury, which is now done wnto thee, and alother losses that happen vinto the (wherby thou feeleft thy felf to be

incensed & prouoked to anger) are al Gods-pro-by Gods most holy providence send al action in y cours more nory producence rend al action in some of thee, that by these sourges, thou shouldest in this life be chastised for

thy sinnes, and by bearing patiently this chastisement, come to obteine his grace, and celestial benediction. Thus did that holye king Dauid chinke, who flying the furye of his

sonne Absalon, mett with that wie-A linguler ked man Sinci in the high way, who parience in remiled him with vilanous and reprocheful speeches, and threw stones

A CHRISTIAN LIFE. at him:whereupó one of his captaines

being minded to cut of his head, in reuenge of so outragious an iniurie and crime committed against his sacred maiestie, this patient and most meeke king forbid hi fo to doe, saying: let him curse and raile vpon me, for thus hath our Lord commanded him to doe: and it may be, that God allmighty wil by this means looke vpon mine afflictions, and doe me some good for the euil, which this man doth wishe vnto me. In like maner maiest thou beleeue, that by bearing patiently e the reproches and injuries that shal be saide and done against thee, God wil so dispose, that al shall

comfort of thy foule. Sixtly, if thou feele thy felf alreadie The 6. Reouercome with anger, take heede ingainst and anye wife thou neither doe nor spea-ger. ke then any thing, whereby this inward indignation which thou feeleft, may burst forth i outward shewe, but force they felf al thou maiest to bridle and represse it : get thee also out of his company with whom thou are

turne to the greater benefite, & to the

at him

medie a-

THE EXERCISE thus offended, buffe thy mind also a-

alac.4.b

bout some other affairs vntil this co lerike passion which burneth within thoughtes thy brest be somewhat quenched, to be inflinipeding enery thing which thou peded be then thinkest meete to be done or spoken, yea, seemest neuer so honest and reasonable : for afterwardes, when this angry heate is throughlye cooled, then maiest thou a great deal more matureli examine, whether that which thou thoughtest of before, be conuenient to be done or spoken. And by thus doing thou shalt within a smal while, see this angry blast blowne ouer, and be thy felf greatly contented and comforted by having ouercome thy temptation, and perceaue the deuilawho egged the therunto, to be fled with vtter confution. Thus reade we in the lives of holy Fathers, that Isaac the Abbot did, who being demaunded by an other father, why the diuels did so greatly feare him, made this aunswer, From that time (quoth he) that I was first made a moke I determined with my self, neuer to let any angerissie

CHRISIIAN LIFE. out of my mouth, but to mortific and buryest within me, and hereupon it cometh that the diuels are so much afiaid of me. Euen so maiest thou also wel hope that they wilbe of the if thou endenour to doe as he did. Beware also thou let not the a Sonne b. Eph. 4.f goe doune vpon thine anger according to the admonition of S. Paul: that is to fay, that thou expel it quicklye, and suffer it not longe to solution in thy soule, for so might it turne into hatred, and become Augepist more daungerous and hard to be 149. ad healed. We reade howe the ball Profutur. healed. We reade, howe the holy Abbot S. Agathowas wont to faye of him self, that he would neuer sleap being offended with any man: nether (as much as lay in him)would he euer luffer any other to fleap that was offended with him, but went about

vrge the. These Remedies maiest thou at such time principally put in vre, whe thou perceauest thy self to be offen-

forthwith to make attonement bet-

wene him self and others. Indeuour

thou to doe the like, as occasion may

FXERCISE 3.HT ded with others. But if contractivite a Amb.ca. chou see an other man to be offended and angry with thee, then frame thy ex Rom. 12 d.Gen. 27.g felf to doe one of these two things, lacob fra-a cither couertly in the best maner tri indignat hou canst, to retire thy self out of he companye of him that is angrye, aBasilhom vntil his choler be past ouer: or a els de Ira. var (wāting oportunitie to doe thus)force thy felf to ouercome enil with b Ro. 12.6 good, according to the b Apostles counfaile, seeking to appeale him with some faire and humble spee-Pro. 15. aches, feing, (as the wife eman faith) Amilde answere associated anger, and hardespeeches kindle furye and rage. But if thou shouldest want meanes to doe cither of these two, take such order at least wife that thou vie filence, whiles thou feeft him in this angry mood, and that in thy heart thou prave to God for him: for that, as d Greg.3. S. d Gregory hith, It is a great deale mo part.past. re olorious, to shunne vvrath by filence, cm ad.17. then to subdue it by aunsvering. Lastly note, that if the anger or The last

remedie a impatience which thou feelest in thy

felf doe not procede of any inierie or

Wronge

gainst an-

CHRISTIAN LIFE. wronge done vnto thee by any person but through the aductities and tribulations that happen vnto thee in this life: then shall be a very good remedie, to remen ber the a examples a Perser. of such perfect and holy men, as haue 16, ad foro. endured with great patience farievin. greater tribulations and calamities then thine be. Reméber that inuincible patiece of lob, who with fo ftoute Examples a courage susteined so many losses, so ce. patienmany fores, such infinite number of griefes, corfeys, hart breakes, as happened to him in one instant. Neither did he amongst at these milions of miseries once droope, bor shewe by b lob. 2.e worde or deede any figne of blameworthy impatience, as the holy scripture testifieth. Thinke also of that holye man c Tobias his rare pati-cTob.1.b.o ence, who in his blindnes, ponertie, and al his other annoyes, had continually a constant minde, and conformable to the wil of God. Confider also that meeknes and mernailous patience of the holy prophet d Moises, d Exo. 15.4 whom not al the continual troubles 16.4. and murmuringes of that ingrateful, Num. 14.

EXERCISE OF people which he had brought out of Egipt could suffice to disquiet, or moue to anger. The like patience and mildnes maiest thou note in that hoa.z.Re.16. ly a king Dauid amongst al the manifolde persecutions and afflictions which he suffred through the whole course of his life. The same constancie and patient minde shalt thou in like maner find by discoursing of many other of the holy prophetes and perfect mensliues of the old Testament, and much more exactly in b Act. s. g. the newe: fith we reade in S. b Luke, touching the Apostles, how they being by decree and counfail of the Pharifes bett and outragiously iniured, passed oner al with great gladncs, as being thought worthy to suf fer these contemptes for the name of I Es v s. And not onely these, but innumerable other cormentes did they fuffer, with like constancie & cheerfulnes, shedding their blood, and losing their lives for the love of the same Lord. And after them, manyel thousande thousandes of martyrs did the like whom thou maiest also cal to mind

A CHRISTIAN LIFE. mind according to thy fkil & knowledge. But about al, cal to minde, and paule of purpose to consider, that meruailous and incomparable patience of the holy of al holies, our Sauiour and Redeemer lesus Christ, ence of who suffered much more persecuti-our saons, paines, reproches, villanies, griefs, uiour. tormentes in al his life time, & with farre greater constancie and meeknes then did euer any other, conformablie to that the prophete Esay a fore-a Esa 53. tolde, that he should stand domme, even Mat. 26.f like a Lambe before the Shearer. And S. b I. Pe. 2. d & Peter faith, how being railed vpon and reuiled by others, he gaue no cuil words at al, and in suffering so greenous tormétes, did not threaten them that with fuch barbarous crueltie tormented him, yea in recompêce prayed to his cuerlasting father for them. c Lucz 3.4 If thou propounde these thinges, with the other examples before thine eyes, al thy tribulations, aduer sties, and perfecutions whatfocuer, shall sceme but very smal & easie vnto the, and thou shalt therby be animated and encouraged to endure al very paTHE EXERCISE

tiently. A good confideration and an other remedie, by confidering the great commoditie which thou shalt anger. receaue by these tentations and tribulations, which thou fuffrest. This cos. Grego. sideration, as S. Gregory affirmeth, doth mittigate the force of the scourge and affliction. Thinke therefore, ar.Pe.I.bathat like as gold a is with fire purged Prou.17.4 in the fornace, fo shal thy soule be purged with the fire of tribulations. And how for this cause almighty God doth fend them vnto thee, as a father that loueth thee dearly: and by chah Heb. 12. b stiffing b thee as his sonne he doth pur Apoc. 3.d ge and poolishe the, wheras if thou

Pron.3.b

Chaftifement, a ligne of louc.

lackedit this discipline, & his holy rod of correction, thou shouldest not deferue this title & name of sonne. Consider furthermore, that the stones which are to be laide i the celestial Ierusalem,must first be hewen here with many blowes of tribulations, paines and persecutions: for aboue in those Note reauenlye boures, there shal be no noyle of a hämers, to witt, no dolours, norwailinges, no toiles nor tempta-

A CHRISTIAN LIFE tions at al, but an endlesse toye, and happy quietnes. Beleeue likewife, that if (as S. & Paule saith) thou be ala 3. Re. 6. a companion of Christ in this life, in Aug. in his passions and tubulations, tho platize. Malt in the next life be a companion from vrbs of his ioyes and consolations. And if beata lethou suffer with him in this worlde, rusalem. thou shalt afterwardes reigne with Rom. 8.d him euerlastingly i the other world. And if here thou be a litle afflicted & greeued (fith the afflictions of this Thort life, are but short and smal)thou shalt afterwardes reloyce in heuen with a glorious and ineffable ioye, as S.aPeter promiseth thee. a 1. Pet.3.

Althese thinges, if thou consider them wel, as the holye Saintes aforctime haue considered them, thou shalt not onelye abide patientlye these thy present tribulations, but yeeld also most hartie thakes to that Lorde, who with fo singuler loud doth sende them vnto the for thy be- l. sac. 1.b.c nefite, and b for the enriching of thy 2. Tim.2. crowne: for it is impossible to come 4. b. by so great a reward as we look for, Apoc.2.b. without great paines and trauail. And Tob. 3.d.

 X_2

truelye, great reason it is that Chri stia mélike good souldiers should folow their captaine Christ, tracing his steps, and walking the same waye he went before, and entred therby into his glorie.

> Remedies against the sinne and temptations of Enuie.

> > CAP. 25.

T nowe remaineth, to set thee downe some remedies against the temptations of enuie or malice, wherewith

the diuel is in like maner wont to afla Sap. 2.d fault vs. For as holy writt a doth wit-Genef.3.a nes: Through the malice of the deuil death bMass. 27.b first entred into the world. This made the lewes b to feeke our Lorde and Sauiour his death, and by this vice c Gen. 4.a haue manye murders, candinnume rable wicked dactes been committed in the world. This is also that most e Gen. 37.g cruel beaft, which Iacobe faid had demoured his sonne Ioseph. And there fore thou must carefully foresee, that

Sap.14.c Tob s.a d Iac. 3.d

44.6.

CHRISTIAN LIFF. this venemous vipre beginne not at any time to nourishe her self in thy foul, but that forth with at the very first brunt thou kil and cast her out, vsing for that purpose these instructions and aduises followmg.

First consider, howe this sinne of Aug. lib. malice, or enuie, (which is according 11. de Geto S. Austin) a griefe and sorowve at others nef. ad lit. felicitie) is more hurtful and vnprofitable then any of the other. For albeitremedie aother sinnes doe hurt the soule yet af-gainst Enforde they, I knowe not what kinde

of miserable taste and pleasure to the body: but this vile vice, doth both hurt the soule, and afflict the body. For it scaldeth the heart, pineth the body, withereth the face, appaleth the countenance, briefly, it tormenteth and ouerthroweth the whole man, being like to the worme that confumeth the wood, whereof the commeth. And then doth the enuious man finde him self to be in worst case, and most wretched, when the other, whom he maliceth, is best at ease, and most hap-

 X_{3}

The 2. Remedie a gainst Inuic. a Gregor. Paft.cora.

Secondly confider, howeby refisting this so fretting and fruitlesse a vice, and by being in the state of Gods good grace, thou arte a partaker of al 1.3. Adir fuch good things as others doe pofstelle, seing charitie doth make them to be thine, and therefore thou oughtest to be joyful that other me enjoy fuch goods, and live so happily, rather then to be forowful, or any Charitie hybitt greened therat. For by reiov. ling with charitie, thou art made hapeche one pyc in their happines, and by malipartaker tiouslye repining therat, thou losest of others thappines. thy part, and they remaine stil with their prosperitie, which, albeit they loft, yet shouldest not thou recouer

The 3.Remedie a-

maketh

Thirdly, whatsoeuer helpeth against En gainst pride, shal likewise belpe against Enuie, as proceeding for the Pride the most part out of the other: for so mother of much as the proude man bearing impatientlye, that any other should behis better, or pheere and felowe with him, he maliceth those, whom in any respect he deemeth to be his bet-

A CHRISTIAN LIFE. ters, or more happy then he is. therfore, thou indenoure thy felf to plucke this poisoned roote out of thy hart, and not to fet thy lone vpon the teporal thinges of this world, which are fo miferable, spare, and scant, that if thy neighbour haue them, thou things must goe without them, and many ti-scant, celemes must lacke that, which an other dant. man might conveniently leave. But if on the other side thou set thy minde of spiritual and heauenly things, no man can bereaue or barre thee of them: yea, looke howe much the a number of suche is greater that en a Greekis. that thou doest, and so much shall had. that thou doest, and so much shal thy happines increase, and growe greater. And by this meanes thou shalt be so farre off from malicing any man, that thou shalt hartelye desire, that eucry one might obtaine the good things

Fourthly, if the desire of thine owne excellencie, doe make thee to medie a-The 4. Re-

which thou thy felf possesses, confi-

dering that by this means thine own

riches and happines should not be a

litle encreased.

X 4

THE EXERCISE malice thy neighbour for being chine equal or more high in dignitie then thou art: confider that in doing thus, thou losest that which thou so gretly scekest for: for that herein thou debasest thy self, and genest other men occasion to contemne thee, perceuing this thy cankred and vile nature, which thus dishonestly thou thy self discouerest. But if contrary wise thou wouldest strue to master thy self, and to reioyce at thy neighbours wel fare, as at thine owne, the thoulde thine estimation and credite growe muche greater, seing euery good man woulde esteeme better of the, and highly commend this charitie, and noble minde of thine, wherof, by thus doing, thou genest vnto the world an apparant and plaine testimonie. Thy spiritual profite should herewith be in like maner greatly increased, for either wold God gene vnto thee the same goodes and graces which thou reloysest to be in thy neighbour, or at least wise reward thee plentifully for the merite of thy charitie. And therforea faicth S. Chrifoltome

A (HRISTIAN festione, that the vertue of chair a Chris. ho. tie is exceeding great and meruai-st. ad pop. lous, which without spoyling anye Tom.5. man doth rob and take all: for as The vertue much as by reioying at other n en of charitie wel fare and happines, we make ther happines to be ours, and winne pollellió of al that which others doe polllesse.

Fiftly, al fuch meanes as help to the s.Reexcite and stirre vp Charity towards medic aour neighbour, shal likewise help iie. greatlic to subdue and vanquishe this vice: as for example, to thinke howe we are al a brethern: as touching our bodies, descended of the same parentes Adam and Eue: and as tou-aCen.2.d ching our foules al created of one Lord, regenerated by the self same Causes to vertue, redeemed by one price, and procure by the selfsame Redeemer. We have, Charitie. al of vs one mother the holye Catholike Churche, the same faith, the same Sacramentes, and all doe hope for the same blisse, where enery ones happines shalbe common to al, and that of al to eucry one. Wheras therfore so many and so great causes of

A CHRISTIAN LIFE. good thou doest to such an one; this a Mat. 10.d Lorde wil accept it as done vnto him 15.d.e felf.

Sixtly consider, howe to van-Theo. Re quishe this venemous vice of enuie, medie athe lawe of nature, commo to al menuie. ought at least to move thee, bwhich b Tob.4.c teacheth vs to doe to others, as we Mai. 7.6 would be done vnto our selues.Like as therefore thou wouldest not, that other men should be greeued at thy good, so oughtest not thou to be offended at ther welfare: for other wife thou shouldest shew thy self to be a fenslesse creature, and without al reason: yea, wel may we say by the malicious man, that he hath lost his reason and natural judgement, sith he would not sticke, to make choise of his owne losse, if by that means he might procure harme to them whom he hateth. Thus doe we reade of a king, who intending to make pretie a prouse of the cankred natures example declaring of two persons, the one malicious the canker and the other a miser: caused of a malitwo such to be brought before him, vnto whom he made this offer that

good

THE EXERCISE OF 252 they should aske of him whatsoeuer they would, for willinglie it should be gener victo them, provided alwaies, that the secod shoulde have the double of that which the first did as ke, Thes two persons beig nowe at great contention which of them shoulde first beginne, least the other should gaine the double, the king being constrained to take up the matter, commaunded the malicious man to speak first, who made this request, that one of his eyes might be put out, to the end that the other man might have both his putout: chosing rather his lowne harme the good, that the other, whom he hated, might by receauing the double, according to their offer, be the more annoyed. The which ftory, if it were true, declareth plainly, to what blindnes this vice bringeth a man, that letteth him felf be therwith llewdly ouercome.

The 7. Remedie a-

The last Remedie, which (in case) gainst En thou be tempted with this vice) I haue to prescribe vnto thee, is, to force thy self continuallie to praye a for him, whom thou doest malice, and

CHRISTIAN LIFE. beare enuic vnto, as also to speaked Mat. 5.3 wel of him to others: yea, occasion so Luc. 6.d feruing, to doe him service, albeit All.7.3 thou seeme to doe it fainedly, and against thy stomake: in that for this force and violence which thou shalt vie i mastring thy self, & breaking of thy wil, no doubt, but God almighty wil geue vnto the the gift of charitie, wherby thou shalt be perfectly cured of this detestable vice, and maiest afterwardes loue both him and al thine enemies what soener they be.

Certaine other aduises and Remedies concerning the same matter of temptations.

CAP. 26.

ESIDES these tentations Tempratispoken of in the former ons of In-Chapters, wherwith the Blasphemy deuil doth most common-and despe-

ly tempt vs, there be divers other meanes, wherby he vseth to molest and trouble vs, as by propounding otherwiles temptations of infidelitie:

254 THE EXERCISE OF doubtes against our beleefe, or suggettions of blasphemics: yea, some times he bringeth vs into fuch a mase and perplexitie, as whether to euer we turne our selues, or what soeuer we say or doe, we stil seeme to be caught and intangled: other whiles also he indeuoreth to bring vs into desperatio, and thus doth he with these & divers other vexations disquiet, and greeuouslye aslault vs.

A finguler aforefaid téptations.

a Gen. 3. a

vvithal.

Against al the which his craftes doctine a- and subtilties, take this for a general rule, neuer to staye of set purpose to dispute or reson with the deuil, for if thou doe, thou art like to be ouercome as a Eue was, for hauing done the like. It shal be therefore much more secure, not to stand reasoning, The Dinelor listning to that which the denil is not to be shal suggest vnto thee, but forth with to flye the temptation in the very begianing, by thinking of some other matter quite contrary to that which he woulde haue thee. As for example, if he propounde temptations of infidelitie, saying vnto thy soule: howe is it politible that this mistery should be thus

CHRISTIAN LIFE. thus and thus?makenone accompt to answere him, by shewing vnto him anye reason of that truth which thou beleeuest, but saye: I beleeue, as our holy A Rememother the Catholike Churche beleeveth intidelitie. and this sufficeth me: neither do thou discende to any other particularitie. In this maner also must thou doe, if in case he molest thee with temptations of blasphemie, saying: Thy blas phemie be to thy perdition, for I adore and Blaiphen, love my Lord God. With this, or some such other like short speeche thou maiest set thy mind at rest, attending to some other busmes, and different cogitations: neither let these his suggestions dismay or trouble thee any thing at al, for they shal not make the to losse any one iote of the grace and fauour of almighty God : yea by doig thus as I tel thee, thou shalt greatly increase thy merite. If in like maner he goe at any time about to meshe thee in any perplexities, scruples, or other obscurities, wherby thou wotest not on which side wel to turne thee: make no reckoning of the, but couert thy self wholly to God almighty sayig

Against

A refuge with, my Lord my God, both in this, and perplexities every other thing what thou wilt, neither doe I will, or yeeld consent to any ching that may displease thee. And thus maiest thou with this saying quiet thy

felf and be in great securitie.

Against desperatió.

In like maner, if he shal induce thee to desperation, laying before thee the multitude and enormitie of thy sinnes, beholde our Lord and Sauiour lesus Christ thy Judge nayled vpon the Roode, in whom thou haste more goodnes without al comparison, then in thy self thou cansihaue wickednes: and thus putting all thy considence in him, thou mainst despise, and desie al the deuils. And not onely in this, but in all other thy tentations I would have the to make

Christ cru- Iesus Christe crueisted a familier desencried oght to be our ce and buckler for thy security. For commo re-like as 4 Moises gaue vnto the childre sage.

bitten of venemous serpentes, that serpet of brasse, raysed vp vpó a high peece of wood, whereon who so ever

looked stedfastly, and with fayth, were cured of their griess: in like ma-

nea

CHRISTIAN LIFB. ner, and much better, al fuch as with The brasen fayth shalbeholde our Lord and Sa figure of uiour Christ crucified, and heaued Christeruvp aloft on the three of the holy croffe (whom the serpent of brasse did in figure represent) shal be healed of all their bitinges and slings of trespasses and temptations. At such time ther fore, as thou feelest the serpent to assault and stinge thee with the sinne Against of pride, beholde Christa humbled Pride on the Crosse, and made obedient, a Pbil.2.a euen to death. If with couctouines, Conetife. behold that pouertie and nakednes, wherewith he hangeth on the roode, in fuch extreame distresse, as he hath not where to rest his bhead. If thoub Mat. 8.c finde thy felf affailed with the delites of lust, beholde his brused and beaten Carnal lubody fraught ful of extreme anguishe: tes. and how for thy fake he hangeth on the roode, al wounded from topp to toe, and afflicted with most greeuous tormentes. If thou feele thy self prouoked to Gluttonie, looke vpon thy Gluttonie. Lorde fastned to the roode, who be ing extremely pained with drought, had a gaule and vinegre geuen him aMat.27.d

258 THE EXERCISE OF to drinke. If thou percease thy test stirred vp to anger, beholde that inuincible patience of our Saujour Iesus Christ crucified, i abiding al those his most villanous blasphemies, and incomprehensible tormentes. If thou be vexed with the venemous vice of M. lice malice, consider that most feruent charitie, wherwith our Sauiour shedd his most pretious blood on the Crosse for vs al, and praied even for those b Luc 23. chis persecutors that be crucified him. If flouth or idlenes cause thee to waxe colde and dull in doing of good works, fixe thine eyes vpon those feet so cruelly nailed to the Crosse, which were never weried with wandring & feeking for thy faluation. Finally, in this thy Lorde and Sauiour thus crucified, if thou seeke in time vnto him, thou shalt finde sufficient remedies against alkind of temptations, wherwith in this life thou maiest be anye wayes assailed. It resteth now, to admonishe thee А песещаric aduer of one only thing touching this matter, that whe at any time thou shouldest, either with this, or with any other

CHRISTIAN LIFE. of the aforefaide remedies repulfe thine enemie, and relift his suggestions yet must thou not thinke thy self secure, as though the battel were ended and the fielde fully fought and won-The malice ne: for as much as it is the propertieuel. of the diuel, when he is ouercome in one temptation, to arme him self forthwith, and to make preparation for an other, like as he did to our Sauiour a in the wildernes, whom when a Mat. 4.a he could not one wayes ouercome Mar. 1.b. he affailed & set vapon him an other Luc. 4.a he assailed & set uppon him an other waies. And therfore, albeit thou find thy self to be at some rest, and perceauest the enemy to have taken some truce with thee for a while after he is The fiendes vaquished: yet beware thou trust not to be trutoo much to him, for when thou shalt fied. suspece least, then wil he returne to make a fresh assault, & to molest thee with newe temptations, and if he the chance to finde thee vnarmed, & vn prouided of wepons to encounter and withstand him, he wil casily subdue the, and robbe the of al the aduantage which thou hadst before wonne with fo great honour. Take Y 2

neede therfore thou neuer lay thy weapons aside, but alwayes be pro uided, and in readines for the combat: neither be thou tired with his importunate infestations, whereby he for the most part ouercommeth the that waxe faint harted and wery to with stand him, but like as he is a Ber. Ser. importunate in tempting thee, abe 67.de mod thou also importunate and constat in De Tent. relifting him, and by this meanes thy crowne shal be so much the more riche and pretious, as the tempta tions, which through the affistance of God almighty thou shal ouercome, be more irksome and importunate.

> VVhat a good Christian ought to doe, vuhen he falleth sicke, and dravueth nere to the houre of death.

> > CAP. 27.

L that I have hitherto intreated of wil helpe thee of during the time wherin it shal please almighty God

CHRISTIAN LIFF. to graunt thee health and strength of bodye. But for so much as this temporal life of ours is subject to many infirmities, and in the ende ther is no remedic, but we must al of vs needes dye at one tyme or other a according a Heb. 9.3 to the holy ordinance and appoint ment of God almighty: I have for this cause, thought good in this Chapter to adde certain aduises and in structions, to teache thee Lowe to gouernethy (elf, both in the time of licknes, and in the houre of death. Neither oughtest thou with worse wil to reade these, nor with lesse di ligence to execute them in their time, then the former. Neuertheles, thefe Note vvel. aduises shal principallye profite the, that in their health have employed, their time in thos exercises, which haue beene hererofore spoken of in this litle Treatife, preparing them selues continuallye to death, as all good and faithful christian persons are bound to doe. For they that prolonge their preparation and conuersion vntil the house of death, hauing liued loofly, and without the

EXERCISE feare of God al the time of their health, albeit they ought not to difpaire (but to make the best shift they can for their poore foules during the imal time which they haue to liue)yet the vvic-ure they in great daunger, no doubt, ked liners and in a verye perillous estate, these hobedoub-being they of whose saluation Saint Austin doubteth. Let vs therefore la Gala. 6.c (as S. 4 Paule forewarneth vs) doe vvel vvhiles vve haue time, continually watching, and preparing our setues for death, according to the counsaile of b, Mat. 24 our Sauiourb, leing we neither knowe the day nor houre therof. Neuerthe leffe,when thou fuspe&eft that houre to be alreadye come, then oughtest thou to be more diligent and careful lin thy preparation. The first The first aduise therefore, which duite in time of sic-fin this behalf thou shalt take, let be

this, that when focuer thou fallest

ficke (albeit thy ficknes sceme not to

be greatly daungerous) that prefently

thou be carreful to prouide phisicke

for thy foule before thou prepare any

for thy bodye. Take order therefore

that thy spiritual phisitio may come

knes.

CHRISTIAN LIFE. to purge thy soule by confession The soule eyther before, or assoone as the ged before other, to cure thy body by potion, the bodye. and expect not, til the bodily philition doc wil thee to doe thus, as he is bound to doe, if he haue care to obcie that which the facred Canons doe'the body commaunde him. Wherein this most attlifted for the s true sentence is also recorded, that of the soul. God doth may times sende sicknes a sob. 5.6 of bodye, for the sinnes of the soule. And therefore it maye so fal out, that the cause once ceassing, to wit, sinnes: the effect shal also cesse, to witt, licknes.

Nowe, if having vsed this reme- The 2.addie of confession, thy sicknes doe stil wise in ticontinue, then take this for a second Knes. aduise, to accept it with a cheerful & willing minde, as a gift which thy Acceptation heauenly father hath for thy soules and Resignation. health, with finguler loue fent vnto thee, resigning thy self to suffer for his sake, what soeuer his diuine prouidence shal ordeine and laye vppon thee: and see thou purpose fully in all thinges to conforme thy felf wholly vnto his most holye wil. But because

EXERCISE the frailtie of man is great, and feeling the gripes of painful and greeuous sicknes, it shalbe a very hard matter to haue that patience & conformitie to his diuine wil, which were meete and requilite to haue. Let this be therefore the third ad-

The 3.aduisc.

g lac. S.c

uise, to make thy humble prayer vn-Praier for to God for the obteining of such graces as thou wantest, and he knoweth to be needful for the welfare of thy foule.Procure likewife that other men may praye for thee, folowing therin the countail of S. & lames the Apostle, who saith: If any man be sicke amongest you, let him cause the prichs to come, that they may pray ouer him. And thou maiest wel hope, that their prayers made with faith, shal be no imal helpe to mitigate the pains of

The 4. adnile.

licknes.

The fourth aduise is, that as in thy health either thou diddeft, or at least wife oughtest to have endenoured thy feif to edifie, and gene good exa-Obedience ple to those with whom thou diddest in rime of couerse, that nowe in time of sicknes thou be careful also to doe the same:

thy grieuous ficknes.

beingl

A CHRISTIAN LIFE being obedient vnto them that keepe thee, and taking willingly the niedicines, and what focuer for thy health shal be prescribed unto thee, be it neuer so lothsome and against thy stomache. In like maner, thou must take heed thou shew not any anger or impatience in thy speech, especially to such as attend upon the, and that thou geue louing aunswers to the that come to visite thee, not complaining complai. Too much too much of the pain which thou fee-ning not lest, but recommending thy self in commenhumble and lowly wife vnto their good denotions. And thus oughteft thou in al other thinges with fuche good discretion and mecknes to behaue thy self, that they which see thee, or haue any dealing with the may be edified by thy conversation, and consequently, take greter compassion of thy griefes, and help thee more willingly, both spiritually and

corporally also, if neede require. The fift aduise is, that albeit thou the sadmust take for the reconerie of thy wife in health, aloutward remedies and bo-ficknes. dily obificke that may be applied

ded.

nto thee, yet oughtest thou to put Godshelpe greter confidence in the celestial phibe acten- litro, and in his divine mercy and proindence, then in any artificial and humane medicines: least otherwise it might happen vnto the, as it did to a 2 par.16 kinga Ala, who being visited with exceeding great paines in his feete, deerued not to be restored to health for that, as the feripture telleth, he trusted more to the skil of his phisition then to the help of God almigh-The fixt aduise is, that if thorough

FXERCISE

THE

The fixe adunte.

after our

the goodnes of God thou recouer thy health, and be recured of thine infirmitie, that presently thou remember to geue vnto the authour Gratitude of al good thinges, most humble reconcree hankes, for this his great benefite: acknowledging and confessing free lye, that it came principally by him, rather then by any other helps and humane remedies. See therefore thou shewe thy selfe as grateful as thou canst vnto him, lest otherbluc 17. devise thou be like vnto the nine bin-

grateful lepors whom Christ clen

A CHRISTIAN LIFE. 267 led from ther defeafe. L'oc thou therfore endeuour to be like viito the renth, who albeit he was a forreiner, yet did he by and by after he hadreceaucd health, returne backe to veeld thankes vnto his benefactour: whereby he deferued to be commended of the same our Lorde and Sauiour, and the other nine to be rebuked, and condemned for their ingraitude.

The sementh aduise is, that has The readuing now recouered thy health, thou carefully endeuour, to a Diligent uoyde all maner of finne, and to of life, and amend thy life hereafter, affuring perforthy selfe, that for this cause it mance of was restored vnto thee. Thousofes. must therefore bee verye diligent to execute al thos good motions and purposes which thou haddest, or shouldest have had in thy sicknes, if God did vouchsafe mercifullye to restore the to health againe, is now he hath done. For otherwise by forgetting the benefite recaued, and returning

a lob s.a.

time of

mortall

maladie.

again to thy vomite, and wonted maner of offending, thou shalt deserve to have some worse thing laid vpon thee, like as our a Sauiour him self aduertifed the man, whom he had cured ofhis thirtie and eight yeres palfey.

Thes be the aduises which thou maiest vse ī such īsirmities as God shal permit the to escape, and to haue thy health restored. But if thy malady be mortal and such as wil make an end of thy life, then ouer and aboue that hath bene alreadie said, thou maiest

take these aduises folowing.

The first is, that perceauing thy The first sicknes to increase, thou then awake aduise in thy felf with more vigilant care, to dispose, both of thy temporal and spiritual affaires, as if those wordes were then fooken to thee, which were delliuered by the prophete Efayeato a Ff. 38. akig Ezechias laing: dispose of thy house, for thou shalt dye, and shalt not line. See Touching therfore, thou make perfect thy wil, which enerye good Christian man ought to prepare in time of health, when he maye with better ease, sounder indgement, and more mature ad-

uilel

CHRISTIAN LIFE. 269 usse doe the same, and not to drive it of vntil the last houre, when al these commodities doe faile: wherby it fal leth out for the most part that the wils which are made in thos extremi tres, are done very imperfectly, by reason of the impediments which are in cident vnto ficknes. Haning theifore thy wil in a redines, with thy fatiffaction therin conteined, thou matest then, as shal seeme best vnto thee, alter, or adde thereunto any thing by way of codicil. But if I cafe thou hadfi bene heretofore negliget in this mat ter, and haddest not made it, or at lest not so exactlye, as to content and satissie thy minde, thể maiest thou make it anewe, at such time, as thou shalp finde thy self best at ease, of ripest ind gement, and least letted with thy ficknes, procuring to haue some trustie frend at hand, to put the in mind at hat time of necessary remembrances.

The second aduise, to helpe thee The 2.adin this case, is, that when thou hastime of once finished thy wil according to mortal mathy mind having for Jacording to lady. thy mind, hauing fet downe therina

Z

ting of vvorldly allairs.

aduile.

THE EXERCISE OF perfect fatisfaction and cleered thy conscience both for matters of restitution and debtes (if any such be to be thought vpon) as also touching other diferere and godly legacies A forget-Briefly, having disposed of al thy temporal causes, endeaour thy self forthwith to forget quite al earthly thinges, which thou leauest here be hinde thee, and wholly to occupie thy minde in heauenly matters, which thou shortlye hopest to enioye: that by this means, the remembrance of fuch thinges, as heretofore thou hall loued wel, and nowe must needes leane, doe not disquiet thee, or caute thee to receaue death more vnwillingly', then were meete thou shouldest doc. And to ridd thee the better of all these encombrances. and daugerous distractions, let this be.

The third aduise, to command as them that be of thy house, and to re The third quire al others that come to visite and affilt the, not to deale with the any more in any temporal affaires nor to but thee in memorie of fuchworld-

vnto before: as might be thy riches, wife, children, frédes, with other thinges, wherein hertofore thou tookest great delight. And then fee that this be chieflye done, when death is at had and thy life draweth fast to an ende: then, I say, let this aduise be most carefully executed, least the sight or hearing of such matters, might then

A CHRISTIAN LIFE.

lye things as thou hast borne affection

allure or draw thine affection vnto and exethem, and so thy minde be distracted time. and caried awaye from dinine and heauenlye thinges, wherewith thou oughtest at that time to be onely in

loue, and onlye to defire, and thinke vpon.

The fourth aduise, when thou se-tree 4. ad est thy self to be in these termes, is, to uise in cause some deuout, spiritual & godly time of persons to be called for, who in this o busie & important a time, may as-The assistance of list, and gene thee good counsaile and spiritual exhortations, comforting thee cyther persons. with their good speeches, or by the good lessons which they may reade out of some such spiritual booke, as maye scrue most fitlye for the

The me morie of Christs Pathon.

EXERCISE purpole, that by this meanes, thy toule mave more easily eleuate her felf vp to the confideration of celeitial and heavenlye matters, wherin, but eipecially in the bleffed paffion of our Sauiour Iesus Christ, thou ought est principallie to occupie thy minde. These men may also with their zelous and feruét prayers doe the wonderful much good calling vpon God for his druine mercie towardes thee, and befeeching our Lorde & Saujour lesus Christ, and his blessed mother the virgin Mary, with al the whole court of heaven, to helpe and fauour hee in that houre of thy departure, being a time so painful, and so sul of perd. And in this maner must thou alfo pray thy selfe as wel as thou cantt.

The 5. aduite in cime of mor.mal.

The Sa. of Fxtreme Vnction.

The fift aduise is, that when thou chinckest thy life to drawe very fast awaye (yet before such time as thou shalt lose the vse of reason) thou craue for the last Sacrament of Extreme Vnstion, and this must thou indenour to recease with great faith and denotion, and when thou hast

to done

CHRISIIAN LIFE. o done then that thou make a pro A protekestation of the Catholike faith, if the Cathothou canst say any by heart, if not, to like faith. let fome one be read vnto the:wherin thou shalt protest to live and dye, beloeuing and confessing al that our holy mother the Catholike, Apostolike, and Romane Church confesseth and beleeueth. And therefore thou loughtest not to drive off the receaning of this last Sacrament, until the very latter ende (as some verye indifcretly doe) to the ende thou maiest be of sound judgement, and haue perfect vse of reason, to receaue it denoutly, and to make the aforesaid protestation fincerely and aduisedly.

The last aduise, which I have to The 6. adgeue in this matter, is, that having alwise against readie performed, what hath bene mor.mal. tolde thee in this chapter, thou pre-preparatio pare and arme thy self for the last con-against the last afficit, which is yet behinde, in the faults. hours of thy departure, arming thy self against such temptations, as are wont then commonly to assaile vs. And to the ende thou maiest the

more manfully resist and vanquisher them al, and by vanquishing them obteine the crowne of conquest: it shall not be amisse to aduertise thee before hand, with what temptations the diuels doe ordinarily disquiet the soule of man at her departure out of this world, according as we are informed by the holy Doctours that have written vpo this matter. See therefore thou markewel, what I shallet downer touching this point in the chapter following.

Of the tentations that happen commonly in the houre of death, and of the Remedies against the same.

CAP. 28.

ANIFOL Dare the anguishes & anxieties, which the soule of man doth commonly feels in the perillous hour of death, this being the most terrible thing that can happen vnto vs in this life. For a smuch

mrneth

The ex-as at that time the foule doth fuffer on guilles of enery fide, and which wave focuer the

A CHRISTIAN LIFE.

turneth her self she findeth great cause the soule of corfey and extreame annoye. First, in time of the fuffeeth in respect of the body, fro which she partethwith no smal paine: The suffreth also in that the must past from the temporal thinges, which she leaueth here behind her: and looke howe much more the loued them during this mortal life, so much more doe they in that houre of death torment her. Againe she suffreth, through the great seare she hath of the straite accompt, which she knoweth wel, she must forth with passe to the dreadful ludge, of cuerye thing which the hath done during her whole life. She suffreth through the horrible vision of deuils, which in that houre appere vn to her, the fight wherof is an intolle rable torment. But much more doth the fuffer in respect of the grieuous and bitter affaultes, wherwith in that The divel houre they farre more fiercelye set ous in the

vpon her, them they euer did before. houre of For like as towardes the ende of the world, and time of general iudgement, the prince of darknes shall so much more terribly, and with gret-

THE EXERCISE OF ter rage and furie assault mankinde, as he knoweth better howe smal a time he hath then remayning to doe the same, and to infest it any longer: euen so in like maner the deuils doe howe behaue them selues towardes suche as be at the point of death, against whom they bedal their forces they practile al their fleightes and subtilities: for so much as they knowe wel, that if the foule, in that last houre doe escape their dreadful clawes, they lose foreuer what they pretended to gaine al the time that she hath lived ī this world:for thus doe the holy Doctors comoly affirme vp o that sentece a Apo.12. of the Apocalips which faieth. a That the deuil descendeth dovvne with great rage, knovvig that he hath but a smaltime. so that the anxietie and coffict of that hourethal be so great, as no man by wordes can sufficientlie exaggerate. The which we doe plainlye fee by an S. Iohn example, that S. Iohn Climacus reporteth to haue happened in his time to a religious man, whom he both An exam-faw and knew, and writeth of him in the ex- this maner: how he having lived

tome

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CHRISTIAN some what lootlye in his monasterie, me perils, in the houfel licke on a time even to the very reof death point of death: and then was in such fort rapt in spirite, that he saw the dreadful rigour and maner of proceeding at the day of judgement and doome of cuery foule: and afterwardes, comming to him self againe, hauing through the diuine and special dispensation of almighty God obteined a time of penance, this holy man faith, how the moke aforefaid prayed al those that were there prefent with him, (amongest whom was the same John Climacus) that thy would al depart out of his fel, wherein he afterwardes remained all alone, vntil the houre of his death, which was for the space of xij. yer**e**s after. In al which tyme he neuer ca-Ararekinme abrode, nor spoke idle word to de of peany man, nether did he in so many yers eate any other foode but bread and water, continually remaining in his sel, like a man the had bene astonished, and besides him selfe, and haluing his eyes fixed stil in one place, he perpetually renolued in his mind the

THE EXERCISE OF wonderful things which he sawe in his extalie, and with the memory therof watered his cheekes dayly with Areames of bitter teares. And in this maner he cotinued vntil the houre of his death: at what time the faide Saint Iohn Climacus, with al the other religious persons that lived there-aboute in the wildernes, came to visite him:who hauigbroké doune the dore of his fell which he had mured vp, and being entred in to him, befought him hartely that before his departure he would geue vnto them some good word of edification: vnto whom he replied onely this: I tel you truly, fathers, (quoth he) if men understood hovve dreadful this last transe of death, and howve rigorous the sentence of divine indgement vvere, they durst neuer offend God nor transgresse his moste holy commanndementes. Seing therforcit is thus, we ought often tymes to forethinke this houre, and to arme and prepare our selues gently for this so perillous a season. Neuerthelesse we may wel ho pe in the merciful goodnes of Al-

mighty

A CHRISTIAN LIFE. mitghty God our most faithful Lord that the wil not permitt vs (as faint a Paul saith) to be tempted; aboue as. Corisc.e our strength: and that the holy Angels shal be no lesse careful (especially, euery mans Gardian) to fuccoure and helpe vs in that houre of such extreme necessitie, then the deuils busie to assault and ouerthrowe vs. It shal be notwithstanding greatly profitable, (as I saye) for euery one to forethinke I time the fug-the dangestions and temptations that shalgers forein that houre be propounded vnto more easily them, as also the remedies and we-auoided. pons wherwith they may defend them selues: that in so doing they may more securely escape so great a danger, and gaine the crowne prepared for him that shal winne the

howe.

The first and principal temptation.

The first and principal temptation.

Wherwith the diuels are wont in that temptation in the hour houre to infest them that are redie to gene vp their ghost, is, about their fayth, according as \$. Ambrose testi-

ipifed.

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280 THE EXERCISE fieth, which is the foundation of al Infidelitie (piritual building, that whe the principal foundation shal once faile, al the whole frame may fal to ruine. Their drift is therfore, to intrappe a man in some errour of beliefe, etpecially, touching those articles, wherwith otherwhiles they affailed him in his life time and found him somewhat feeble. The which temptation The denilthou canst not resist better, then

as I haue admised thee heretofore in the. 26. Chapter, that is, by despising it, laughing the deuil to skorne: and not regarding to solute h s realons. But if of force thou must needes aunswere somewhat, let it be this: I beleeue assuredly vuhat our holy mother the Churche beleeueth, and that wwhich the holy Apostles, Martyrs, and Confessours have beleved and taught, whose faith and doctrine Almightie God, (vvno can deccaue no man) hath confirmed vvieh innumerable miracles: and for the confession wheref so much bloud of Martirs hath beene shed, of vuhose holines no man can suffly doubt. Sticke fast to this answere, and care not to satisfie his other ob-

Iccions.

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iectios and demaunds, which he may propound vnto thee about this mater: and no doubt but if thou deale with him in this order thou shalt haue the vi&ory and winne the goale for which thou labourest. Thus reade' The shift we of a seely simple man (albeit in of a simple this point wife and confiderate y founding

nough) who in a much like matter de the Diuil. meaned him selfinlike maner. This good man being in conflict with the diuel, framed this answere touching an importunate adoc which he made, to know what he beleeued. I beleeue (quoth the good man)al that our holy mother the Churche beleeueth. And what is that saieth the diuel that your holye mother the Church beleueth? She beleeveth (quoth he) that which I beleue. And what be leeuest thou, replied the diucl?wherunto (he answered as before saing) I beleue what our holye mother the Church beleeueth. Neither could the diuel, albeit he questioned neuer so importunatelye about this point, driue him from this his first answer, and thus did the poore magaine the

Αa

victorie, and put his enemy to flight and shameful ignominie. In like maner also shalt thou doe, if thou will vie the same means of relisting this

temptation.

The fecoal phemic.

Disciple.

The fecond fuggestion, wherwith temptation the wicked spirits are wont to moles vs in this houre, is of blasphemic, persuading them that are nowe at the point of death, to beleue or thinke some indecent and unseemly thing of God Almighty our L. and maker, or of his holy SS. With this tempta-Eusebius, tion, Eusebius S. Ieroms Disciple is S. leroms. faid to have bene greeuouslye infested. Hereunto maiest thou resist, by retorting the blasphemic vpon the Divel him felf, that propoundeth it,

A recordigin this maner. I am more then assured of the fieds that my Lorde God is infinitely good, and voorthy of al soveraine praise and love: and that al his holy Saintes are most perfect and replenished vvith al vertue: and thou most vuicked seende, by going about to per suade me these blaspemies, beveraiest plain ly thy peruerse spirite, puft up with al impietie, malice falfhood, and deceipt, and therby art most vivoortly to be of every one

despised

CHRISTIAN LIFE.

despised, accursed, and abhorred. then turning thine eyes vnto thy moss mecke and merciful Lord and maker, enforce thy felf, to powre out of thy heart right humble praises and blesfings in the best wife thou canst vuto him, and by howe muche more the detestable deceauer shal infest thee with these his abhominable and wicked blasphemies, by so much be thou more diligent and careful, to yeeld laudes and praises vnto his most holy name.

The third temptation, where-tation is with the deuils doe affaile such as dispaire.

are at the point of death, especially if they have been e great offenders, is dispaire. For like as in the time of health they litle rought of their finnes, and through the infinite multitude of Gods mercies, and hope they had to doe penance at their latter ende made smal accompt therof, so in that houre of death they shall seeme more greeuous and dreadful vnto them, when they confider the rigour of dinine inflice, wherunto yr belongeth, not to fuffer any one

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gently.

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tume to be forgotten or unpunished and then is the tyme that the deuils doe make them beleeue that the contrition and forowfulnes which they have in that present houre is of no force and value, as proceeding Note dill of ieruile feare. They likewife in that unstant represent vnto a man al the enormous crimes which he hath comitted during alhis life, as also the good works which he might haue done, and by his negligence hath omitted: againe they tel him that he nener confessed many of his sinnes, or at least wise imperfectlie, and with leffe forowe then he ought to have done. In this wise they doe so gripe and torment many heinous sinners, that no doubt but a great number

are therby driuen to desperation. Despaire a This is one of the most terrible gerous tep vexations, wherwith such as haue wallowed fecurely in their finnes, are in this time affailed, and is in very deed so violent and hard to be withstood, that if the inessable mercy of God did not gene special aslistance and ayde in that houre, very

CHRISTIAN LIFE. very few could escape and ouercome

the same. The remedie which in this The remecase, thou must vsc, is, to humble thy despaire is self in the fight of God almighty, and Christe to inuocate his diuine clemencie, crucified. calling to minde the Passion of thy

bleffed and gratious Redeemer our Lord and Saniour Iesus Christe, whose moste bitter griefes, torments, and woundes thou must offer vp to his eternal Father for al thy finnes what focuer, faying: I knovve, my Lorde, and

moste gratious God, that albeit my sinnes be again detgreat, enormous, and innumerable, yet is the peration. Tatisfaction, which thy moste obedient son-

ne my Sauiour Iesus Christe hath geuen vn to thee both for these of mine, and of al the vuhole vvorld, farre greater, more pretions and more infinite. I knovve likevvise, that thine incomprehensible mercie and pietie, doth farre surpasse al my miserie 🖝 ipietie, and therefore I vvil not dispaire, as Cain and Indas did, especially knowving,

hovve this should be, to adde a greater of fence unto my former trespasses (seing ther is not any thing that more displeaseth, dis honoureth and offendeth the then to despaire

of thy goodnes) wherfore I will rather hope

Aa 3

in the multitude of thy mercies, which thou haste vsed to vvardes other most vn vvorthy finners: and I am affured that thine eternal truth, and infallable worde, neither can, nor vvil euer deceaue any man, vuherchy thou hafte promised to pardon and recease such as trust in the, cal opon the for mercy, and unfainedly turne unto thee, being contrite and forovuful for their sinnes, as I amnovve. This is the anker, wherunto thou must clease fast, and neuer for sake thy holde, albeit the deuils doe what they may to drowne thee, as is a forefaid.

The fourth temptation

The fourth temptation is quite is too great opposite and contrary to the former. a recuiring. This being a rath fecuritie, and fond ouer wening which a man hath in his owne innocencie.For that(as Cassian faith) when the wilve and coonning scrpent can not induce a man to that excessive feare & pusilanimitie which he thought to have done, and so to haue driuë him downe to desperatio: hen doth he craftilye goe about to post him ouer to the other extreame, by drawing him to a daungerous fecuritie, and blind delite, and pleasing

of him felf, counterfeiting falllye with him, howe he hath fought manfully, and wel prepared him self to death: and howehe is greatly bounde to God for so manye benefits moste plentifully bestowed vpo him, and consequently ought to reloyce for having done so many good decdes in his life time, wherby he may wel hope, that a great glory shal be genen vnto him in henen: and that by this meanes he may fecurely without any feare or doubt at al be willing to depart this life. With this teptation he is wont chiefly to affaile good religious men, or other spiritual persons, fuch as have laudably governed them selues throughout the whole course and periode of this their worldly pil-

A CHRISTIAN LIFE.

grimage. Against the which diabo-The remelical deceipt and trecherie, this shall die against be a very profitable remedie, to have ritie and luch authorities of holy scripture in pleasing. readines, as serne to beat down this vaine pleasing, and disordinate confidence in our felues, as for exaple: that aying of the wife man: a That no man a Ecele. 9. a

living knowveth whether he be wwoor

EXERCISE b Ffa.64.b thy of love or hatred, and that of b Elay. Al our righteousnes is as a defiled cloth: & e Luc. 17.e that which our e Sauiour him self said, VVhe you shal haue done al thigs, that are commaunded you, saye: vve are unprofita ble seruauntes. That also of the psald Pf.35.a mist: d Thy indomentes O Lord are a great e Rom.11.dand inscrutable depth: and that sentence of the Apostle, Hove incomprehensible are the indecementes of God. By these and manye other such like authorities thou shalt wel vnderstande, how smally thou oughtest to please thy self, or to growe secure by reason of fuch good woorkes as thou suppofest thou hast done, for that they may peraduenture be distained with many imperfections, and by that meanes be The best little grateful or acceptable vnto almighty God. In doing thus, thou heué lieth thalt remaine betweene feare and betyvixt feares ho-hope which is (the most assured path to come to heaue)fering by reason of khy manifold finnes and imperfe-Aions: and hoping through the infinite goodnes and mercye of God. So that, looke at what time the diuel thal goe about to make the proud,

A CHRISTIAN LIFE and to presume of thy felf, see thou depresse and humble thy self with the remembrance of suche causes as thou hast to make thee to feare:and when on the other side he shal endeuour to bring thee to dispaire, doe thou animate thy felfe with the remembrance of such thinges, as justly may moue thee to have confiden ce in our Lord and most merciful Sa uiour.

The fift temptation is of impa-The 5.teptience, through the pains and griefes tation is of incident into licknes, especially, if it be of longe continuance. This temptation thou must vanquishe, by per-medie. fuading thy self, that what so cuer it be that thou hast done, or doest now presently suffer, Goddoth with singuler loue, for the welfare of thy soule sende it vnto thee, that by meanes of such afflictions and paines thy soule maye be purged here, and escape the other farre more greeuous tormentes, which she shoulde other wise endure in the world to come : as also, that by means of these paines & afflictions in this earthly pilgrimage

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Besides these temptations alreadie mentioned, we may very wel coniecture that the wicked spirites doe with divers other molest the soule of man in this houre of her departure, and time of so great distresse. It shal neuerthelesse suffice, I hope, to have set downe the chiefe, and most daungerous, together with fuch remedies, as are most fitt to be applied against the same:wherby, what with them, thine owne good prayers, & those of thine assistantes (who shaldoc verye well oftentymes to sprinkle holye water vpon thee) as also by embracing the crucifixe, and calling vpon that most sugred and sweete name of IESVS. (IESVS) with faith and feruour, endenouring thy felf to wrap and wind the in his woundes: wel mayest thou I say, (vsing all these means) hope to recease comfort of God almigh ty and of his bloffed Saintes and Angels, and so most happily to obcaine the victory of these, and all other

A CHRISTIAN LIFE. other temptations that may assaile thee, and at length arrive most fortunately to that port of eternal rest and quietnes.

A conclusion and briefe rehearsal of al that hath beene saide in this litle Treatise, and of the thinges that every good Christian is bound to learne and haue by hart.

> CAP. 29.

22N this litle Treatife, (Chri-The sumfitian Reder) have bene hi-me of the therto as briefly, (as might booke.

wel be) shewed vnto thee, the rules and aduises, wherby thou oughtest to guide thy self, as wel on working, as holye dayes: and howe thou maiest exercise thy selfe in prayer, and frequent verye prositablye the Sacramentes of Confes tion and Communion. And because khis our mortal life can not be pas fed ouer without the tentations and greeuous affaultes of fuche our Bb 2

Holy vva-

Thefugred name of

aduerlaries as here in this world doe enuirone vs,there are wepons and remedies genea vnto thee to vanquish them, and to preferue thee from finne by means whereof thou maiest also obteine fuch vertues as be needful for thee. Againe, for so much as this our temporal life is subject to many linfirmities, and in fine to the dint of death, (which no man can auoide) for this cause I have in this seconde impression annexed twoo Chapters more then there was before: whe rein is shewed vnto thee, in what fort thou must gouerne thy selfe in time of sicknes, when it shal please God therewith to visite thee: as also howe thou oughtest to behaue thy felf in the houre of death, when our Lorde shal through his holy prouidence vouchsafe to bring the to that time. This have I thought to be sufficient for thee: that in case of the gener of all goodnes thou hast receaued a good will and defire to amende thy life, and to liue like a true Christian man, thou maiest by perusing this pamphlet, learne howel

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A CHRISTIAN LIFE. 293 howe to obtaine thine intent, and to haue a firme trust and confidence to enjoye eternal life (which is the onely ende for which thou wast created.)

It resteth nowe that for conclusion and knitting up of this little woorke, I admonishe thee, beseeche thee, and exhort thee, as much as possibly emayelyein my power to do at the effective of the control of the contro

mayelye in my power to doe a that if a Luco .g. shou hast once laide thy hande to the plough, and begonne to exercise thy felf in divine service, taking the rules and adulfes which in this Treause are prescribed vnto thee for thy guide and gouernment, that in no wise thou looke backe againe, nor les thy selfe by anye troubles and toiles, which maye crosse thee in this life, be ouercome and vanquished. And if at any time it should so chaunse, (as wel it may doe oftentymes,) that by reason of certaine letts and hinderances thou shouldest be for some space forced to intermitt thine ordinarie and wonted exercises, be not (I say) any whitt dismaide there with, but when this time of trouble is

Bb 3

Mat. 24.d Luc 12.0 Apo.16.6

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once ouershot, renewe againe thy course, and folowe it as if thou haddeft never failed, perseuering til the a Mar, 15, ende, as it a is needful if thou minde to obtaine the crowne of life and to winne cucrlasting happines. For in doing thus, I dare on the behalfe of our Lord & Sauiour assure thee, that this perseuerance shalease the paine which at the first seemeth to be so great:& looke how much more thou thalt perseuer therin so much more cofort, helpe,confolation, & heauely light shalt thou recease of his most This bo-bountiful liberalitie. Thou must not ke mould therefore, content thy selfe with sicrymes,once reading ouer of this litle Treatile, but it behoueth the often to reade the fame. For feing the things that are treated of in this booke, are the rules and documents by which thou must gouerne thy felfin thy spiritual life, it shalbe necessary for the to read them louer at al times whéfoeuer thou meanest to put them in practise. And best des, that the bare reading therof shal be a laudable & meritorious exercife, and after a fort städ in stead of prayer:

A CHRISTIAN LIFE. the reiterating and often reading ouer of the same, shal helpe thee to learne by heart, what in action thou art bound to execute: and thus maieft thou afterwardes exercife thy felf in leuery point with a great deale more facilitie. Now albeit this litle labour maye profite energe one that with good & godlye intet wil vouchsafe to reade the same, yet was it principally framed for the simple and more ignorant fort: and for that cause I have also thought good to annexe here in the lend luch thinges as many of the wot not,& yet are bound to knowe. For yf in case euerye artisan thinke it neceslary to knowe luch thinges as beloge vnto his art: howe much more is a true Christian bound to knowe what appertaineth to his profession, (be ing an Arte aboue al Artes) and to be redy (as the Apostle S. a Petera 1. Pe.3.c. faith) to yeeld an accompt of that which he beleeueth and hopeth for, as also of that which he is bound to doe, to liue according to Gods holy wil and ordinance, and to obteine euerlasting life. Wherefore, for such

Bb 4

EXERCISE OF as be in this behalfe blame woorthie and negligent, I haue here set downe fuch thinges, as without daunger of their owne wel doing, they neither lought,nor can be ignorant of, that by reading these notes and short remembrances, they may both under stande what they knowe not, as also haue commodity to learne the same, without further feeking of other bookes. Now as for the textes both of the Creede, the ten commande nients and of the rest, I have here set chem foorth, both in the latine and valgar tonges for enery one to learne them, as they shal thinke it best. Nether ought any man so much to regard the wordes therof, as the substance and doctrine conteined in the same.

SYM-

A CHRISTIAN LIFF. 297	1
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SYMBOLVM APOSTOLO-	
RVM: VVHICH IN VVI-	
gare tongue is called.	
the Creede.	
Redo in Deum Patrem Omni- potentem, Creatorem cæli & terræ	I.
Et in lesum Christum filium eius vnicum Dominum nostrum.	2,
Qui conceptus est de Spiritu Sancto, natus ex Maria virgine.	3.
Passus sub Pontio Pilato, crucifixus, mor- tuus, er sepultus.	4.
Descendit ad inferos, tertia die resurrexit	5.
Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis.	6.
mortuos.	7•
Credo in Spiritum Sanctum.	8.
Sanctam Ecclesiam Casholicam, Sancta-	9.
rum Communionem.	
Remissionem peccatorum.	10.
Carnis Resurrectionem.	11.
Vitamaternam. Amen.	12.

A CHRISTIAN LIFE. 299

Abriefe declaration of the 12. Articles

conteined in the Crede.

C A P. 30.

O the intent thou maiest the better remember thefe exii. Articles cotcined in the Creede aforesaid, wherin the whole summe of our holy Catho like fayth is comprehended: I have thought good in this second impression, to adde a briefe declaration as wel thereof, as also of such other thinges, which be needful for thee perfectly to vnderstande and haue by heart. Wherby thou maiest casily learne, not onely to rehearfe the bare wordes, but also to knowe the sense and meaning of that which thou doest beleeue, confesse, & practise, or at least wise oughtest to practise i thy life & actions. It is therfore for declaratio of this Creede or Simbole to be noted, that wheras almighty God is but one in essece & three i person, al the three persons of the most sacred and soueTHE EXERCISE OF

rain Trinitie, are in this Cicede especified, and vnto euery one of the their

peculier Articles assigned.

The first Articlesheweth vnto vs the first person of the Trinitie, to wit, the Father: vnto whom is attributed the a creation of heaven, of earth, and a Genef.x of al things visible and inussible, all the which, as he for vs hath by his Omnipotencie created of nothing, so doth he for vs, through his wifdome and goodnes stil picserue and gouerne the fame. Whereby we are put i mind, how great loue we ought to beare vnto this our Father, who hath for vs cicated and conserved so manye thinges: as also what confi dence we may repose in him, and howegreatly we ought to take heed that we offende not a Father fo omnipotent.

The second Article declareth vnto vs the second person of the sacred Trinitie, which is the Sonne: who touching his diginitie, is from all eternitie begotten of his Father, of the felf same substance that he is. a Ffay. 53. and coequal vnto him. This a one

CHRISTIAN LIFE. only and eternal sonne of God in that so. 1.c. 16.d he tooke humane nature vppon him Coloff. 1. a to remaine with vs for a time in this b Luc. I.e world, is called b lesus Christe, that is to saye, Sauiour annointed: I es vs, (which fignifieth, Sauiour) for that he came to saue and redeeme his people from their finnes: and Снять т E, (which is as much to fay, as annointed) for that he was annointed by the holye Ghost and replenished with al grace and truth. He is also called the c MESSIAS, whom clob. 1.f. God had promised hertofore to sende vnto the worlde as our K i N G dour d Heb.4.5. Bisshop, and our Lord, for that he bought vs with his most pretious blood: and by this is genen vs

The third Article teacheth vs the incarnation and temporal nativitie of this our Lord: for that being (as God) eternally a begotten of his fa-a Phil.2.a therwithout amother he for our love descended doune from heaven, and tooke humane fleshe vpon him, and

to understande, howe greatly we are

bound to honour, loue, and reue-

lrence him.

oh. 1.4.

Heb.II.a

only

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was (as man) conceaued temporally without a father, or any operation of man, but only by the vertue of the holy Ghost in the most chaste wobe of the perpetual virgin Mary: and was b Mar. 2. a afterwardes borne in b Bechleem of this his bleffed mother, the cotinuing enermore a virgin. By this incarnation of the sonne of God, we are e Rom. 6.a ale regenerated, and of carnal men,

made spiritual, and the children of Col. 2.b. God almighty in Christ Iesus.

I 110.2.a

The fourth Article doth informe vs of the Passion, death, and burial of our Lord and Sauiour Iesus Christ, who after he had preched, and done many miracles for the space of three yeres: the lewes of mere spite and malice, accused him to Pontius Pilate their Judge, who albeit he knewe welthat he was innocent and clere from any crime, yet a Mat.27 cdid he a adjudge him to fuffer death Mar. 15.b. vpon the Roode, and thus was he crucified, put to death, and buried: whose holy wounds, passion, Crosse, and death, were causes of our life, and veeld great confolation vnto al them

that

CHRISTIAN that fincerely doe loue and obey him.

The fift Article teacheth vs, howe after our Redeemer& Sauiour Christ was thus put to death on the roode, his most sacred soule being vnited vnto his divinitie, b discended downe tob 1.Pe.3.d. hel, to deliver from thence those Zach.9.c holye Fathers, that so many yeres had so. epist. looked for him. And how having in de fide ad this maner triumphed ouer death, Pei. Cap. 2. (as he had alreadie done ouer the deuil and hel) he rose vp the third daye by his owner power and vertue, and ofce. 6.a. issued out of his Sepulchre, immor-Mat.28.a tal and most glorious. This his exam_i.Cor.15.a. ple geneth b hope vnto al men that Colof. 2.c. beleeue fincerely in him, that they blob. 11.6 shall at the last day rise vp also im-Ast. 17.d. mortal and glorious.

The fixt Article instructeth vs, howe our Lord and Sauiour Iesus Christ the fortie daye after his holy resurrection, did with exceeding triuph cafeend vp to heuen, and litteth there c Ast.1.b on the right hand of his Almightic Mar. 16.26 Father: that is to say, in the self same Luc. 24.8 glory, power, and Maiestie with the Father, enioying al the bliffe which

ius Father emoyeth, and gouerning al thinges equally with him. This glorious Ascension of Chust our headyceldeth confidence to his true members, that in case they obey their head and heauenlye captaine, they shal one day ascende also, and

reigne in heaven with him.

The scuenth Article telleth vs of the fecond comming of Christ our Lorde, which shal be at the last day, when in humane fleshe he shal come with great power and Maiestie, accompanied with al his holye angels a Mar. 24.ca to judge the vniuerfal world, aswell those that be at that time living in carth, as also al them that have died fince the worlde was first created. and then shal he yeeld reward vnto b 2. Cor. 5 benery one, according to the b workes Rom. 14.b which they shal have done. This article admonisheth vs to line with so much more vigilant care and watchfulnes, as we knowe more certainlye, that all our wordes, workes, and thoughtes are to be examined and dife affed by this most dreadful ludge, before whose tribunal seate we must

necessa.

CHRISTIAN LIFE.

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necessarily alappere.

The eight Article sheweth vnto vs the third person of the moste holy Trinitie, a which is the holy Ghost, a Gen. 1.a who proceedeth from the Father and 10h. 1.14.b the Sonne, and is with them the very 16.a. same God coeternal, & omnipotent. Rom. 8. b And therfore we are bound with the felf fame honour, faith, and dutiful obeissance, to reverence and adore him. This is the comforter and spirite of truth, that illuminateth, teacheth, and fanctifieth vs, and according to his diuine pleasure imparteth his giftes vnto euery one.

In the ninth Article we confesse, that there is a holye Catholike Churche, b to wit, an vniuersal congrega b sob.11.3 tion of faithful persons which haue Rom. 6.b one self same faith, doerine, and Sa-10.c craments. And this Church is Ho LY, 5.d. because it is sanctified by Christ, the head therof, and gouerned by the holve Ghost: and is CATHOLIKE, that is to fay, vniucrfal, for that it embraceth al the faithful personsthat in euerye place and time, haue helde, and doe holde the very same faith of

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Christ. We contesse likewise in this Article, that in this holye and vniuer-sal Churche or congregation, there is a communion of Saintes, that is to a lob.17.b. lay, a that all they that remaine & dwel Rom.12.c in this Churche, doe, as in the house 1.Cor.1.at of God, communicate one with an other.

Eph.4.b. ther such giftes as they recease, and doe one helpe an other, both spirifical. 3.b. tually and cotporally, like as the members of one body doe one releeve an other.

The tenth Article propoundeth vnto vs the remission and forgenenes of our sinnes, which is obtained in this holy Catholike Church about said by the vertue of Christes passion, b Mit.16.c operating by meanes of such holy lob.20.f. Cip.lib.1.

Epist.1.

Churche. Hereby are sinners to take

Churche. Hereby are sinners to take Churchis.

Churche. Hereby are sinners to take a singular comfort: for so much as if they be truely penitent for their sins and fully purposed neuer henceforth to offende their maker, they have a redy means to recouer againe the grace of God which thorough their sin

nes they had lost before.

The eleuenth Article testifieth the

CHRISTIAN LIFE. vniuerfal refurrection of men, who both iust and vniust, shal al rise vp as. Cor. 15 a againe at the last day of judgement, Rom. 14.b. there to recease doome in their bodies according to the good or euil which they shal have done in this life. And thus shal the elect which haue liued wel rife vp with bright and beautiful bodies to the resurrection of life. And the damned that haue done euil with most horrible and vggly bodyes, to the resurrection of damnation, in sou le and body to be euerlastingly tormented.

The twelfth Article promiseth vnto vs an euerlasting life, which shal succeede after this transitorye life: wherin the good, rising vp in bodies and soules, shal reigne eternally, and enioye the inestimable treasures of happines being exempted from alsuch miseries & greues as in this temporal life we daily find. And the wicked, being also in body and soule ressured, shal remaine in perpetual paines, and abide more ter-

Cc 2

THE EXERCISE OF oble tormentes, then the tongue of man is able to expresse. This article geneth great comfort vnto them that are good Christians to abide al ad nersitie with patience, considering that eternal life which we expect and hope for, where being exempted from al cuil, we shall enjoy al good thinges, and reigne in enerlasting

This worde Amen, annexed to the end, sheweth the most certaine and infallible truth of the Christian fayth and confession which is conteined in this Creede.

happines.

The

CHRISTIAN LIFE. DECALOGVE, OR TENNE COMMATNDEMENtes of the lawe of God. 20 Na habebis Deos alienos co. a Exo. 20.a Non assumes nomen Domini Dei in vanum. Memento vt diem Sabathi sanstifices. 3. Honora patrem tuum & matrem tuam. 4. Non occides. 5. Non mæchaberis. 6. Non furtum facies. 7. Non loquéris contra proximum falsum testimonium. Non concupisces domum proximi tui. 9. Non desiderabis vxorem eius. 10. ¬Hou shalt haue none otherGods I. but me. Thou shalt not take the name of 2. thy Lorde God in vaine. Remember that thou keepe holy 3. the Saboth day. Honour thy father and thy mother Thou shal not kil. 5. Thou shalt not comitt aduoultry Cc 3

Thoushalt not steale. 7. 8.

Thou shalt not beare falle witnes against thy neighbour.

Thou shal not couet thy neighbours house.

Thou shalt not defire thy neigh-IO. bours wife.

> A declaration of the Decalogue or ten Commaundements.

> > C A P. 32.

IKE as in the Creede aforesaid we have bene informed what we are bound to beleeue: eué so in these ten commaundementes we are taught by our Lorde God, what his wil is that we shal doe, to obteine euerlasting life. Wherefore, the summe of his first precept is this, to believe The firstein one true and onely God, which is the Father, the Sonne, and the holy Ghost, as is aforesaid in the declaration of the Articles: & that to hi alone we must gene adoration, honour, & reuerence, louing this our God about

dement.

A CHRISTIAN LIFE. althings with al our a heart, with all a Deu. 6. a. our soule, and with alour might and Mat. 22. d power. In so much as no other thing ought to be honored, loued, and renerenced like vnto him. Wherby thou maiest learne, that al Idolatry, al superstitious observations, al mehauntments, witchcraftes, and vso of magical arte, with enery other kinde of dealing, wherby, either an expresse, orincluded couenant and paction is made with the deuil, and any honour done vnto him: al this (I fay) as also al kind of south sayinges, diuinations, and gening of credite to those whom we fondly cal wife men, or women, is veterly forbidden and condemned by this commaundement.

In the second precept we are pre-The 2. Co. scribed; how to vie our tonges in ment. dinine feruice, being by the former instructed, how to guide our hartes towardes our Lord and God. The content and mening of this commaundement is, that we [vse the name of God in holy and reuerent wife, and that we take heed of naming the fame vainly or irrenerently

a Deu.5.b Zach.5.a THE EXERCISE OF

Now, we are then said to vse the name of God wel and duely, when we praise him, thanke him, confesse him, inuocate and announce him, and with reuerence vse his most sacred word, as alfo when vppon any great necelfitie we fweare by it truly & with due reuerence. And contrariwise, then is the holy name of God vttered in vaine, and this precept transgressed, when we sweare without these circumstances : much more when we forsweare our selues : but most of al, when we blaspheme God, or his most holy Saintes. Such also, as blaspheme or curse his other creatures : or having power to performe

Alen.17.b their a vowes which they have ma-Num.6.a de before doe not accomplish the sa-Mat. 14.c. me, al these offend against this com-

maundement.

The 3.com maundement.

In the third precept we are informed, howe we ought to serue God almighty with our workes. In consideration wherof he commandeth vs here to keepe holy, and to sandisse the Saboth dayes, that is, the Sundayes, and other sessional dayes, ordey

CHRISTIAN LIFE. ned by our holye Mother the Church, refraining on those dayes to docany feraile workes or fuch other tempoial affaires and butines as might cause distraction in our foules tairending onely to thos things whenvirh God may be most honoured and our souls inflamed in loue and fernour rowards him. As for example, to heare a whole Masse, to heare the sermon, or Lesson, (if ther be anv) with other dinine feruice, such as the time & place wherin thou livest, shal afforde. In like maner, to prayle God for the benefits which thou hast receased of his most liberal hand, to be forowful for thy sinnes committed against his Maicstie, to honour his Sacramentes, and with dutiful reuerence to recene the, to be diligent in doing works of mercie. With these, and other such like workes, the holy dayes are fanchefied according to the meaning of this precept Wherein note, that he that wor-Note well keth on holy dayes, (except it become final matter or fome worke of chanlie, or els that he be copelled therento by fome vigent and dress mentione)

1,1

offendeth against this precept. The which we breake in like maner when hauing convenient mea nes, we heare not a whole Masse on these dayes: and finally, when in steed of the holy workes and exercifes aboue named (wherin the holydayes ought to be employed) we pend them in contrary workes, wher with God is displeased, then (I say)

EXERCISE OF

THE

we offend against this commandement.

a Exo.20.e in Exod.

14c. 2.b Galat.s.c Augabid. ucs.

These a three preceptes aboue de-Matazad clared, are the commaundements of 1. Prom. 1.c. the first table, which apperteine to untiques, the honour of God, and teache vs, Orig.ho.8 howe in worde, worke, and thought, we are bounde to behaue our selues towardeshim. The other seuen that folowe, are called the commandementes of the fecond table: and in-Re.13.c struct vs, howe b towardes our neighbours we ought to behaue our fel-

In the first whereof, and fourth in order, we are commaŭded to honour our parents that brought vs into this world: vnto whom, next vnto God,

CHRISTIAN LIFE. we are bound to yeeld al loue, renerence, honour, and obedience: for fol much as of them, next vuto God, we hane receaued the beig that we haue. And therefore we must of duetic, in ala Fph. 6.a honest thinges which they comaund Col. 3.d vs, a obey and execute their wil and Eccl. 3.6 pleasure. And if it so chaunced that Mat. s.a they should fal into pouertie, where Mar. 7.6 by they might stand in neede of our seruice and succour, then requireth our ductie, liberallie b to prouide for b Deu.15.a them, diligentlie to serue them, and 1. Tim. 5.b patiently to abide the troubles and Aug. cont. pains which they may put vs vnto, supra. like as they did patientlye bring vs vp, Exo.12. and beare the infirmities of our infancie. By this precept we are likewife commanded to beare the like loue,obedience,and reuerence to our spiritual fathers, and to al our Superiours, as are Bishops, priestes, religious persons, and prelates of the Church: kings, princes, and seculer powers. The like duty are scholers also bound to shewe vnto their teachers, seruauntes vnto their mafers, and wines vnto their huf

Dd 2

EXERCISE bandes. Hereby also al parentes and superiours are warned, what love and special care they are bound to have of

their children, and of al fuch as be vn-

der their gouernment..

la: 5.Con aundment.

4 KO. 13.14

In the fift precept we are forbidden, to kil, strike, or any waie to hurt our neighbours bodye or corporal healthe, of our owne authoritie: 4 albeit a man maye wel, by authoritic of the lawe or magistrate, be an execu tioner of iustice, doing his ductie thelein orderlye, and without any mali ce. By this precept is also forbidden, al

oren. 19.d minrichor reuiling of our neighbour, Exod.13.4. al hatred, rancour, desire of reuenge, e Bre. 20.e and enery other inward affection, Desc.32 of wherby either murder, or some other Rem. usdexternal action to endomage our

neighbour, is wont commoly to proceede. The obseruing therfore of this precept requireth great mildnes and patience in al our doings, and that we beare with our neighbours imperfections, and forget their iniuries, pardoning with fuch loue their offences, as

we woulde defire God almighty to pardo ours. Mothers also doe greatly

A CHRISTIAN LIFE

317 transgresse against this commanne ment, which procure vacionaly birth, and destroye the fruit conceaned in their wombes: as alfo al they that gene them instruction, or any kind of help therunto. In like maner, they that kil them felues, maime, or cut off any of their limmes, or otherwife in rage doe iniuty their owne bodies, or through impatience wittingly by difordinate dict or other vnfitt meanes seeke to shorten their dayes, al these

maundement. In the fixt precept is adulterie, for Comaunnication, and enery other carnal addement. forbidden, except that of matrimonie, being orderly obserued. In like maner al occasions are prohibited by reason wherof any such volawful

doe offend flatly against this com-

actes doe commonly proceede, as he'a tob 32.a carnal a thoughtes, diffioneft b words, Ge. 6.a. 8. d profane songs cand ballers, the rea-b Eph.s.a ding of amorous & foolishe discour-e Pros a ses, wanton d lookes, lascinious gestu Cipr. de res, too much familiaritie and couer-syn. Cleric. sation with dangerous persons, ex d.2.Pet.2.d cesse in eating & drinking, too much others. 3.f

Dd 3

trant

cherishing of the body, wherby it is enflamed, and made more subic& to temptation: briefly, al fuch occasions are forbidden, as may endaunger the integrity and chastitic which Godrequireth at our háds, which we ought with great carefulnes to keepe, both in our soules and bodies, in our hearing, seeing, touching, and in al e our other senses & powers, to satisfic this 3.a.4 d.5 commandement.

a Fx0.20 Zach.1. Jimos 6. Mich.3.

2 Cor. 6. b

Calat.s.d

xTu,z.b

Commad-

ment.

122.

The 7

In the seuenth precept is forbidden, the stealing of other mennes goods, cither privily or pertly, a gainst the owners wil: as also ech other vnlawful feafing or withhoulding of that which is not our owne, be it by stealth, violence, or any fraude and cosinage, or els by vsurie, or some kind of other vnlawful bargaine, whereby our neighbour is defrauded, and fuffreth anye losse and hinderance. Wherupon it foloweth, chat they which in their traffiques and dealings doe not vie equitie and vpright dealing, offend against this precept. Such also, as paye not their Creditours, having meanes to doe the

A CHRISTIAN LIFE. the fame, or that find any loft thing, & restore it not againe either to the true owner, or to the poore (if the owner bee not extant, in case such thinges were not reputed to be forfaken of him to who they appartained before.) finally, al fraude, deceipt, and tretcherie, whereby our neighboures goodes are damnified, to whom our Sauiour and Lorde wil haue vs to beare great loue and charitie, and not to doe otherwise vnto them, then willingly we would haue them to doc to vs (yea his diuine pleasure is that we should doe for them al the good which they maye conuenientlye require at our hands, and we hkewise conuenietly performe vato the)Who focuer faileth in anye of thefe thinges aforefaid, doth transgresse this com-

In the eight precept al such harme a Exo. 20. b is forbidden, as through our spe. Prou. 19.a eche and wordes may be procured Than.13.g to our neighbours: as for example, mandinet. to beare faile witnes against them in place of judgement, which is a thing that is principally forbidde vs by this

mandement.

Ud a

commandement: as also to speake luche wordes out of judgement, as might eyther impaire, or quite ouerthrowe the credite and good name of our neighbour. In like maner, to reneale fuche imperfections and faul tes, as we knowe by other men, to them that knowe them not. Wherby they are either defamed, or els ande lesse accompt of then they were before: especially, when suche thinges are reacaled with wicked incent, and to those that can by no meanes redreffe thé. By this procept are hkewife forbidden, al detractiós, murnuringes, speaking cuil, and flaundeing of other men, al scoffing, tauntig, and telling of lies, albeit ther shal enue no harme or preindice therby vnto our neighbours. Finally, we must beware of speaking or saying anye thing, whereby anye harme at al may arife vnto other men.

a Den.5. Rom.1. Galat.5. The ninthaprecept is in maner of a declaration of the seuenth, thereby to notific vnto vs the better, what charitie God wil haue vs to vse towardes our neighbours, and howe

farre

farre of we ought to be from doing The general the nanye cuil, seing we are not one-dement. It forbidden to take their goodes by outward means from them, but also to desire inwardly in our heartes any value of the same. And like as the desire and coueting of the se thinges is prohibited vato vs, cuen so are wee to vade stand, that every other deliberate wil and desire of any thing that may be presided in our neighbour, is veterly forbidden.

The tenth precept is as a declara-The 10. tion of the fixt, to doe vs the better to Commaŭ-vnderstand. What puritie of heart our dement.

Lord requiresh of vs. For so much as we ought not onely to beware of committing admoultrie, fornication, or any other carnal act, as hath bene about a side in the fixt precept: but also not to have any a concupiscence or a Mat. 5. defire with determinate consent, see which suffice h without committing any outwarde act, to deside our soules,

uine grace and fauour towards vs.

This briefe declaration of thefe
tenne commaundementes shal geue

and to procure the losse of Gods di

222 THE EXERCISE thee some light, aswel to know how to keepe them, as also to understand howe to make thy confession aright whé thou hast offended in any of the. Note moreouer, that al these tenne commandementes are, according to Mat. 122 the doctrine of our Saujour, reduced vnto a two of charitie: the one towardes God, and the other towardes our neighbour. For afmuch as he that loueth God sincerely, performeth duely the three preceptes of the first table, apperteyning to the honour of God: & he that loueth his neighbour with that sinceritie that he doth him self, thal fulfill the seuen preceptes of the second table, which instruct vs, how we ought to goderne our selues towards our neighbours.

OVR

Mar. 12.c

A CHRISTIAN LIFE. OVR LORDES PRAYER WHICH 4 CHRIST HIM SELF Mat. 6.1 made: instructing thereby, both his haug. in disciples, and al vs, howe we ought to Euch. ca. pray, and aske for al necessary thin-115.00li.2 ges, as wel for our foules as bode serm. Dom.ca.19 dies, the which he did in seuen b petitions conteined in this prayer. Ater noster qui es in cælis. Sanctificetur nomen tuum. Adueniat Regnum tuum. Fiat voluntas tua, sicut in 3. cœlo & in terra. Panem nostrum quotidianum da nobis 4. hodie. Et dimitte nobis debita nostra, sicut & 5. nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. 6. Sed libera nos a malo. Amen. 7. R Father which art in heauen. Hallowed be thy name. r. Thy kingdome come. 2.

Thy wil be done in earth as it is in lheauen.

Gene vs this day our dayly bread. And forgene vs our trespasses, as we forgeue thể that trespasse against vs. And leade vs not into temptation. But deliuer vs from euil. Amen.

> A DECLARATION of the Pater nofter.

> > C A P. 32.

H1s prayer is of al other the most holy and most excellent, as wel in respect of the maker lesus Christ our Lorde and Sauiour: as also, for that in so fewewords we are taught, howe to afke al that is needful both for our fouls and bodies: and it is deuided into a preface or proeme, and fenen pe titions.

a Mala[x,b]R.m. 8.c Galar. A.a $b|_{Cipr.m}$

3.

4.

5.

6.

7.

The prefaccais, our Father, wwhich are in heauen: which are very fitt wordes, to stirre vp such b attention and denofir de Orastion in vs, as is meete for the saing of from Dom this prayer. For hereby we are put

111

CHRISTIAN in minde, that we speake to the most high and Omnipotent God: whom we cal father, for two o causes. First in respect of our creation, he having created vs, as he did al other creatures: secondly in respect of our adoption, fith through Iesus Christ his onely natural fonne, he hath receaued al them that beleeue in his holy name, for his children adoptine. Againe this word, our Father, doth vs to vnderstand, what honour, obedience, & loue we are bound to beare towardes fuch a father, as also, what charitie we ought to have amongst our selues, being al brethren, and the children of one Father. These wordes , vvhich art in heauen : aduertise vs that we must life up our heartes and defires to heaven, where our father is: and that we must live here, not like terrestrial, but celestial Citizens Note. in that our Father is resident aboue in heauen. Who is faide to be there, for that he appereth there in glorious maner vnto his clect, albeit he is also lin every other place in effence, prefenee, and power.

THE EXERCISE

a Mat.s.b.

The first petition is, a Halowed be 1. Cor. 10.g thy name: a petition truly worthy the Eccl. 36.a. children of fuch a father. For so much as the principal care which good children ought to haue, is to procure and defire whatsoeuer concerneth the honour and reueréce of their Father. In this maner doe we i this first petition couet & desire, that almighty God our father may be halowed & sanctified in vs: that is, that he may be knowen, honoured, and reuerenced of vs, we by his grace demeaning ouer selues a in such fort that al they which see vs, maye be stirred vp to prayse and glorifie this our heavenly b Mat.6.d. father.

Rom. 14.c. Lис. 1. с. 17.e. 1. Cor. 3.c Ephc.1.d. 10b.7.a

a Mat.5.b Luc. 1.g

Phil. 2.b

1.Pe.3.e.

The second petitions is, b Thy Pfal. 22. a. kingdome come: wherby we showe the great defire we have, or should haue, to abandone this c exile, and to come to that heauenlye and euerlasting kingdome, which God hath c Phil.i.d prepared for those that love him, Heb. 11.c vnto the which kingdome we craue 1. Per. 2.b. by these wordes that hewil vouchsafe to bring vs. And whiles this our desire is deferred (for so it is conue-

CHRISTIAN ment that it should be) we praye in this petition, that his kingdome of grace may come vnto vs : that is, that God by his grace may reigne in vs, and that no finne may have any place in our foules, to hinder vs from Ceruing this celestial king, with whom we hope one day to live and reigne eternallye.

The third petition is, a Thy vvila Pfal. 102 he done in earth as it is in heaven: wherina. we craue grace to obey God with like Rom. 1.b coformity and redines here in earth, 21.c. as the Angels, and al the clear doe Den. 12.4 obey him in heauen, and are con Heb. 13.d. tinually conformable vnto his divine 1.Pet. 4.a. wil. And therfore when we make this petition, we must be very careful that with our workes we doe not co trary to that which we af ke with our wordes, but that we enforce our selues to obey God perfectly, and continually to conforme our selues to his diuine wil, aswel in aduersitie as in prosperitie, saying alwayes in euery thing that he shal send vnto vs, Thy vuil be done in earth as it is in heauen.

The fourth petitions is, b Gene vs

nient

THE EXERCISE OF blac.1. a.c this day our dayly bread: wheri we begge Deut. 10.d. of our holye father, like poore and Genef 28. d needic creatures, sustenance of body 1. Tim. 6.b. and foule, fuch as may be necessary Pros.30.4 for vs in this our temporal life. For ^{Pf.d.1}44.coar bodies, we begge vinder the name of bred, all other necessary thinges for the intertainment of this our tralitory life: and therewith (according as they that be genen vs.) we ought moderately to be contented. For our foules, we craue spiritual breade, that a Mat. 4.a. is to fay, his druine word, a being a fahourie sustenance for our soules: as also, that most blessed Sacrament of b M.a. 26. che b Aultar, with the other Sacra-10h.6.d. mentes of the Churche, which doe Hier.m.6. wonderfully feede, comfort, and re ka.M.ab.Cipr. in fer. cure the infirmities of our foules. de Oracione!

Luc. 7.3.

The fift pecition is, o And forgone Dom. Amb vs our trespasses, as vve forgene them that trespasse against vs. In this petition we bethre. 4. because the most grieuous and dange-Licerno. brous debts of this life to be forgenes Names and whereby we remained whereby we remained Exod. 324 committed, whereby we remaine obliged and thral to most greeness pumblementes. By annuxing thef

A CHRISTIAN LIFE. wordes, as vve forgene them that trepasse against vs: we are done to understand, chat if we wil have God to acquit and forgeue our debts, we must acquit other men, and forgene them that

naue anyc wayes offended vs. a Other-a Mat. 6. b. wife, our petition shalin no wise be 18.d.e lallowed.

Aug.in The fixt petition is, b And leade vs Fuch.c.74. not into temptation: whereby we craue b Mat. 4.a. Succour and helpe of God almighty b.26.d. (knowing that we have many ene-2.Thef.3.4 mies to fight against in this life) to the 1.10h.2.c. end that with their teptations & trecheries we be not ouercome: but that refifting manfullye against the worlde, the fleshe, and the deuil, we may therby merite at length to be crow-

ned like woorthy Conquerous. The feuenth and last perition is, But deliner vs from euil: wherein we'c 3. Re. 8. d craue of this most bountiful and lo-Prov. 10.d. uing father, that he wil vouchfafe to Hier. 2.c. preserve vs from the perils, troubles, Tob. 1.d. and calamities of this life, and from 2.c. eucry other cuil that may withdrawe pful. 33.a. or hinder vs from his dinine service, b.d. and from the obteining of that which

Fe

The last worde, Amen, which is a 2.Cor.I.d Ambrof in as muche to fay, as, So be it: is a con-P/.11.40. firmation of that which we have Hier. in ca. craued, by which we shew the 6. Math. defire and hope we have to obtcine our former petitions.



CHRISTIAN

THE & SALVTATION AN- blue, 1.e.

GELICAL, VVHICH IS THAT, wherewith our bleffed Ladye was Saluted by the An-

gel Gabriel.

Chri. Bafil, ా Iacob. in Liturg. Aug. fer. z. de Amun tiatione. Amb. in ca. I. Luc.e.



V E Maria gratia plena, Dominus tecum : benedica tu in mulieribus, o benedictus fru Etus ventris tui lesus. Sancta Maria mater Dei ora pro nobis psecatoribos,

AILE Mary ful of grace, our Lord is with thee:blef led art thou amogstwome, and blessed is the fruit of thy wombe IESVS. Holy Mary mother al God, praye for vs sinners, nowe, and in the houre of our death. Amen.

An exposition of this Salutation.

C A P. 33.

I R S T We must vinderstand howe this saluation is the most holy and dinine prayer that can be possibly rehearsed next vinto the ormer of the Pater noster. For so much

former of the Pater noster. For so much as this saluation was framed by the holy Ghost: and deliuered by means of the Angela Gabriel, of S. Elizabeth mother to S. Iohn Baptist, and of our holy mother the Church. Wherfore

We

L HC. 1.6

we ought to take great comfort and delight in that we are instructed in this maner how to salute and craue the fauour of our blessed lady, seing her intercession is so prositable vnto vs, and so essectual with God almighty. Wherupon the holy sathers (being illuminated with the holy Ghoss) have alwaies observed this maner of saluting and calling vpon her, which altrue Christians have enermore with common consent vsed, and doe vse also in these our dayes.

The first part of this salutation, Haile Mary ful of grace, our Lorde is with thee blessed art thou amongst woome: was vetered by the Angel, when he came to announce the celestial mistery of the incarnation of the sonne of God in the blessed virgins most sacred wombe, wherof every time we saye this salutation, we ought to be mindful, yeelding most humble thankes to God for this divine misterie, which was the first beginning of our saluation. By this worde, Aue, which counterwaleth. Resource, or God saue thee: is declared the real which the Angel had,

Ec :

THE EXFRCISE OF

as alto, that we ought to haue towardes this most holy virgin, inuiting her often times with this worde to be ioyful and glad for this dinine misterie, and expressing therby the contentation which we feele through the manifolde graces that were bestowed vpon her. This word Mary (being the holy name of our Soueraine Lady)the Angel did not vtter, when he saluted her, but is added by the holve Churche, aswel to signifie the better vnto vs, who it is that we falute, as also to stirre up a deuotion in vs towards thisholy name of Mary, which is in terpreted Lady, illuminated, or Illuminatrix, and starre of the sea: al the which names (as euerymā perceueth) may be right fitly applied vnto her. This worde (ful of grace) is the first thing for which the Angel prayled her, and that right woorthely. For so much as the grace of God is the greatest good and the most pretious treasure that may be possibly desired, wherwith al other good things are iointly giuen vnto the foule of man. With this divine grace the bleffed vargin

CHRISTIAN LIFE. virgin was more aboundantly replenished a then ever was any pure crea-a Amb. in ture, as being elected to a much hig-1.cap. Lue. her dignitic and prerogative, that is ser. 9. ex to be the mother of God almighty. paruis. Our Lord is also wont continually to graunt vnto euery one fuch graces, as be necessary for thee state, whereunto he electeth them. It foloweth, Our Lord is with thee: that is to fay, he that properlye and absolutely is Lorde, (which God alone is) is with thee. For albeit other men here in earth are called lordes, as hauing a certaine fuperioritie and rule genen vnto them ouer certaine persons: yet are they but servauntes, and the creatures of this one onely Lorde, who hath of

This Lorde was therefore with our bleffed Lady, fith he deliteth to dwelin the foule ful of grace, as hers was. And therefore, they that defire to have this Lorde to dwel with them, must first procure to have his grace, without the which he wil neuer enter in to their soules. It followeth.

himself al soueraintie, and absolute

authoritie ouer al men.

EXERCISE Blessed art thou amongst vvomen, or, abone alother vvomen. By which spee che the Angel shewed, how much our Lady passed at other women in Co.44. the giftes and primledges that were bestowed vppon her. Blessed amongst vomen, or, above al vomen: for that file was both a virgin, and a mother together: which pretogative, neither hath beene, nor shal be cuer graunted to anyc other woman. Bleffed also amongst vvomen: for that the was exe pted from the common curse and malediction laide vpon al women, to witt, that they should bring forth ther children with dolour and paine, where the blessed virgin cotrariwise, a Mat. 1.d as the conceased a her fonne without corruption, or any detriment at al to her most pure virginitie, so did she bring forth her founc without anye paine or griefe at al: yea, with inspeakable ioye, feing her felf to be the mother of fuch a fonne : as also, before birth, in birth, and after birth to remaine a most pure and immaculate b I sc. 1.c virgin.b Bleffed againe is the amongst al women, because of al women and

A CHRISTIAN LIFE men she hath bene hitherto in all ages continuallie bleffed, and that be afal generations exalted cuerialinglye.

Inc 11.d

The second part of this salutation is, a Bleffed is the fruit of thy vvombe: with which wordes S. Elizabeth faluted our Lady at fuch time, as being conceaued with the sonue of God, she came to visite her. The which speech right woorthely apperteineth vnto our bleffed Lady, for that of suche a tree, expedient it was, that suche fruit should proceede. Blessed is the mother, but much more the sonne, who was the cause of les mothers bleffednes. Bleffed is the tree that brought forth the front of life vnto vs , but much more bleffed i the fault of life it self, wherby at such time as we cate it woothhely, we are made bleffed, and recease the time and perfect life. And to make vs vnderstande the better, what this bleffed feuit of the virgins wombe is, the Churche addeth this words, IESVS, bAll 4.b the most b holy name of our Sa LPet. 2. a atour, which is a most fiveete hony Phil.2.b.

combe in the mouth of him that pronoaceth it:a most melodious musike in the cares of him that heareth it: a foueraine ioye, and inestimable consolation in his heart, that denoutlye

doth contemplate vponit.

Now the a holy Church she addeth a Vide aneditim.

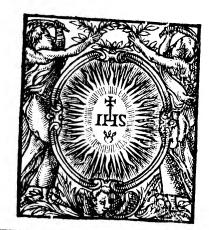
also a thirde part to this salutation, Breu. Rom laing: Holye Mary, mother of God, pray for nousem vs sinners, nouve, and in the houre of our Conc. Trid death. The which wordes are a short praier and holy petition, wherby we recommend our selues to this most facred Lady her protection, confefsing the great efficacie and puissance of her prayers to almighty God, and how we being finful wretches doe stand in great neede of her prayers, the being innocent and pure from al spott of sinne: vpon whom, if in our distresses we invocate with faith and feruent deuotion, we may hope assuredly (how greatly focuer we have offended) to find relief and succour in this mother of mercie, as al finners haue cuermore by trial experienced, who in their necessities have made their refuge vnto her.

The

CHRISTIAN LIFE. The last word, Amen, may be vnderstood, as is aforesaide in the ende of the Creede, or Pater noster.

These thinges thus explaned, as thou feest, be the pointes which at least, euery good Christian is bounde to have by hart: to the ende he may vnderstande what he is bound to beleue,&to doe:as alfo how he ought to pray, to obteine the fauour and grace of God almighty, wherby he may afterwardes be made partaker of the glory celestial and euerlasting happines.

Ff 2



Here folovveth a prayer, or Meditation, wherby the foule is stirred up to a renerence and lone of the bleffed Sacrament, before such time as a man receaucth it.



Ost highe and dreadful, nost sweete and bountiful Lord & Sauiour Iesus Christ who art really contained in

CHRISTIAN this most miraculous Saciament, which I both defire, and purpose to reccaue: beholde, howe I come fraight with feare & hope vnto thee, to be vifited, fedde, and comforted of thee. I feare, confidering the incomprehenfible highnes of thy most infi nice Maiestie, and the inspeakable ba-Cones of my most wretched miserie I thinke, O Lorde, what thou art, and what I am. Thee, I acknowledge to be my maker, and the maker of all things: omnipotent, eternal, infinite, ful of al wisdome, vertue, and incomprehentible holines. Thou art he, be fore whose face althoughlers and co a tale 40. 1 leifial potentates doe quake, and vivol whom all the a Angelical quives doe a thile 2.6 yceld a foratio and due renerece. I co 16/10.56.5 trariwise, knowe my telf to be a most P/a.103 vile and filthy creature, a contempti, 19.78.a.ba ble caterpiller, a wretched worme, a veiled of corruption, ful of al miferies, b conceued and borne in finne, bPf.50.a vnable to doe any good, inclined to al wickednes. Howe may then so abliect and abhominable a cairiff, present him self before so great a king?

n Iob 40.b

THE EXERCISE What hath mire and filth to doe with celestial puritie? darknes with light? the most sinful of al sinners, with of all holies the holiest? If that holy man S. Clohn Baptist (being sanctified in his mothers wombe) durst not touch thy most sacred head when thon camest to be baptifed of him, howe shal I presume, not onely to touche, but to recease thee in this most holy Sacrament, fraight with filth, and wallowing in al wickednes, euen from my very infancie?

a Mat. 8. a) Inc 7.0

The faith which that devout a Centurion had in thee, caused him to repure him felf vnwoorthy, that thou shouldest enter into his house: howe then shal I hauing a much more feeble faith and deuotio, receaue thee into my vncleane and vnwoorthy habitation?

If so great puritie, and holines were required for the eating of the shewbreades of the old lawe, which were but a shadow of this most soucraine Sacrament, how shall eate the bread of Angels, being so impure, and kstranged from al holines? how may

A CHRISTIAN LIFE.

lo heynous an offendour as I am, prelume to approche, hearing the prince and chiefe of al the Apostles to cryb Luc 5.b. out,bGoe further from mc (O Lord)for I am a sinful creature.

[languishe(Omy soueraine Lord)] and tremble, when I conder thy high nes, thy dignitie, and what thy holy Saintes hane saide and done vnto chee: but much more am I confounded when I call to mind myne owne nalice and ingratitude, how al the veres of my life haue bene consumed n sinne and blindnes, in iniuries and crimes committed against thy divine Maiestie: without any feare of thy threates and punishmentes, without anye regard or thankfulnes for thine infinite benefites:yea rather renewing n most impudent wise, not once, but oftentymes, thy cruel tormentes, and nost painful passion, crucifying that Lord afceshe with so manye greeuous abhominations, who with fo great charitie vouchsased hertosore to be crucified for my redemption.

Wherefore, (O most righteous Lord)aif thou looke vpo mine iniqui a Pfa.30.a

FF 4

tes, howe may I present my felf be fore thee? what can I hope for at thy handes, but the tormentes due vuto ny trespasses? What shalit be other o recease thee, then with mine immdencie more heinously to offend .co.cr. i hee? what other to beate thee, ther so care the judgen stand condemnanon of my loule.

Neuertheleile (ô most mercife) Lord) albeit my fins doe aftonie me arthough the greatues of thy maieffic toe appaime, vet doth thine in coma Pfal, 83 parable mercy a (which furpatisch a 'v workes) cause me to have consi dence: hine ineffable bountie maketh ac to hope and trust in thee: thy most semgne clemencie emboldeneth me o appere and present my self before hee: for looke how much my miferie and vnwoorthines is greter, and for nuch more shal thy mercy share forthe, vouchfasing to admitt him to he foode of angels feast, who ac nowledgeth him felf of al men, to be he most vile and wretchedest.

l remember, O my Comforter. nd thincke vppon those most sugree

wordes.

A CHRISTIAN LIFE. wordes, which thou spokest, wadring vp and downe in this worldly pilgrimage, and comforting the poore and feeble, the wretched and linneful, such as I my self ame. The which wordes, O Lord, doe in like maner greatly comfort me, and gene me comage to creepe and come vnto libee: fish this is my fixed fayth, that whattoener thou didft then fay, thou likewife fayest nowe, and what then khou diddest worke, thou art readie now to doe the fame. Thou fayedst (O Lord) a Come to me al sethat travaile a Mat. 11.d and are lodered, and I work refresh you. Beholde me (Otweet Samour) fore lodened and greened with the burder of my finnes, who fland in great need, and humbly crave to be comforted and refreshed by the. Thou saidds (O Lord) that the founde have no neede of the phifition but fack as are ficke and feeble, & bkovo thou camest not to cal righteous me, b Mat. 9.6 but sinners: and therefore it was publisely reported of the, that thou didfig. Tim, 1.c recease finners, and diddeft cate and drinke with them. Althis maketh we for me, and geneth me cause of great

B46 THE EXERCISE OF trust and consolation, in that I knowe my self to be sicke, sinful, and more miserable then any man. Beholde therfore(ô heauenly philition) I here present and exhibite my self vnto thee, to be cured and healed of thee. Behould howe I come starued vnto thy table, desiring to care of this ftrong and perfect foods, which may gene vnto me true & euerlasting life: for hitherto I haue not through my foly, fedde of any other thing, then of leekes & garlike, & of fuch like other grosse meates of Egipt, which were my bane, and caused my death and louerthrowe.

Reméber, my God, reméber I hum bly befeech the, thy mercies of old time, and impart some part therof vn to me, for so requireth my great miserie, and most lamentable in armitie.

The whole multitude (as the a Gof. a M.tr. 3. b pel telleth) defired to touche thee, for that such a meruallous vertue as hea led al men, issued out of thee. The b Mat. 9.d blind came, and thou gauest them c Mar. 8.1 light, the clepers, and thou clenfedst them from the r leprie, the dpoffel

A CHRISTIAN LIFE. sed with deuils, and thou deliveredit Luc s.c. them: finally, all that were feebled Mat. 9.4 and annoied, thou didst cure, remedy, Luc 11.b. & comfort with this meruailous vertue that issued out of thee. Wherfore, seing thy bountiful clemencie is no thing leffened from thatit euerwas, nor the vertue proceeding from thy bodye(awhich is genen vnto vs in this a loh 6. ef holy Sacrament) of lesse efficacie the aforetime: no lelle cure and comfort am I nowe to hope for, then they did herrofore receaue. Thou lackest nothing(my fweet Lord)that may be requifite for my redresse & wel fare. For nether is thy power skät & insufficiet seing thou art almightie: nor thy pitie & clemécie any thing abridged being pitiful without al copasse & measure: nor yet thy loue weake & feeble, fith thy charitie is infinite. Through loue thou vouchsafedst to be borne for vs, through loue thou enduredst most cruel torments for vs, through loue khou fuffredst death on the roode for vs, & through loue thou hast in this most sweete and blessed Sacrament, vouchlafed to geue thy b felf for foode b Mat. 26.0

M.ir.1.d.

8 THE FXERCISE OF

vnto vs. Wel may I therfore (O Lord) have great hope in thee, seing I finde thee to be suche, as I could possibly e withe thee to be: wel may I expect for care and cofort at thy hads, seing thou art he, who can so easily afford the same, & redicise my greenous miserie.

Wherfore (Omy God) my only delight, my trefure, and althe welfare of my foule, abandone me not. I most humbly befeeche thee, but vouch fase with like charitie and elemencie to receaue me nowe, as shou diddest hertofore receaue those annoyed & feeble persons that came for succour vnto thee. Be not offended (O Losd) that I so vile and impute a wretche dare presume to come vnto thee, to touche the, and to receaue the in this a Mat. 9.c. most we orthy Sacrament: no more

Mir.s.c the thou were hectofore offeded that the poore woman which suffered the fluxe did touch thee, whom thou wouch fafeds to coforte, to make joyful, and gratiouslye to give vnto her the health which she defired. The flux which I suffer (O Lord) through my sins is no whitt lesse, year much more

dange

daungerous then hers was, and the refore I have more neede to touch thee, thou being he alone, who canst afford vnto me my desired health and welfare.

If my manifold and greenous fins make me vnwootthy to appere before thee, and before the face of thine euerlafting father: I crye alowde, and craue of the with thy holy prophete, faying: Looke not vppon me, but vppon the face of thine annoin-[ted Christe (O most merciful father)] and so thou wiltieceane me, and be fauorable vnto me. If my detestable pride and hawtines displease thee, and that right worthely, looke vpon Christes most renerend head, perced rounde about with pricking thornes for me. If my dishonestic & laseiniousnes have offended thee, beholde that virginal, and most holly bodyc of Christe my Redeemer al torne in pecces with most crue! scourges for me. If my wicked wor kes, and disordered steps deserve correction , looke upon thy Christ lhis hands, and most holy feete, fastBeholde then (O euerlasting father) beholde thy Christ: behold that glittering and bright face whereon the Angels couet to fixe their eyes, appaled and bespitted on the roode for me: regard that vndistained mirrour, distained with strokes & vncleane spittle for me: beholde those eyes, farre passing the sunnie beames in beautie and brightenes, ecclipsed and darkned with the shadow of death for me.

Wherfore (O Father of mercies, and God of al comfort) if heretofore the horrour of my monstrous crimes have provoked thee to punishemet, let this most woorthy spectacle of thy Christ move thee to copassio: let the love which thou bearest vnto him, be of greater force to pardon and forgeve me, then the hatred

which

which thou bearest vnto my sinnes,

to correct and punish me.

We reade of king Dauid(a man accomplished with vertues according to thy heartes defire) howe he disdained not to cal a deformed criple to his borde, a for that he was the a 2.Re. 9.c sonne of his deere frende Ionathas: meaning therby to honour the fonne, not for his owne fake, but for the merite and woorthines of his father. Disdaine not thou then (O most merciful Father) to admitt me a farre more vnworthy & deformed sinner vnto this thy dinine borde, not for mine owne fake, but for the merite and honour of thy deere frende, and most sweete sonne lesus Christ our Sauiour and our Father: who with fuch griefes and tormentes did on the roode regenerate vs, whose passion and most pretious death is represented enery time that this most grateful Sacrifice is offered vp vnto thee.

And the againe, O my most louing Lord & king *lesus christe* which art in this holy banquet, both the

EXERCISE

foodest self, and he that matteth ve therunto, I most humbly begg of thee (albeit vtterly vnworthy to reecane fo great a fauour,) that it may plese thee to admit me vnto this holy banquet, to fatiate me, and to make me partaker of the graces and innumerable gifts, which thou art wont to bestowe vpon such thy seruantes as doe woorthely recease the. Suffer me not(O my fweet Redeemer) to depart falting from thee, least I chance to faint in the way, like as thou diddoft not fuffer the great multitude of people that followed thee with to great zeale to heare thy fugred wordes in the defert (whom being moued with pitie) thou vouchsafedth not onely spiritually, but a corporally 'allo to fatiare, least haply they might have fainted and milearied in their tourney.

4 Toh.6.4 Mat. 14.0 M.ir.6.c. ug. 9.b

> Wherefore, feingthis most holv Sacrament is the food of this our pilgrimage, much more am Ito delice and to recease the fame, to the ends I faint not in the way, bat like an o-

43 Roas differ Flore, 4 may by the vector of this

CHRISTIAN TIFE. foode, passe out, and arrive at length to the mount of euerlasting happines. Let me therefore inter in O Lorde, feing I knocke at the gate of thy metcycs, as a famished, poore, and feeble creature:to the end that beig filled by the, enriched by the, and cured by the I may reioyce in the, gene thankes to the, and yeeld perpetual peales of praises vnto thee, with the Angels that here attende vpon thee : with whom I laude and bleffe the infinite charety of thine eternal Father, who hath vouchfafed to graunt vnto vs this fo finguler a pledge of future and eucrlasting glory. Amen,

Gg

Another prayer or meditation to be made the day that a man hath receased, to firre him up, through the confideration and knowvledge of so great a benefite, to gene God thankes therfore, and to be grateful.

for his goodness.

LES SE thy Lorde (Omy Soule) & al my entrals geue and praise vnto his most holy name. Forgett not, O my soule, forget not the infinite mercies, and continual benefites which thou hast receaued of his most lliberal hande:amongft the which, well maiest thou recken this which hath bene this day genen vnto thee, that so infinite a Maiestie shoulde vouchsafe to visite thee, to enter into thy homely habitation, and with furpalfing clemencie, whollye to geue him felf vnto thee in this most miraculous and fouerane Sacrament.

O incoprehensible Lord and omnipotent God, which art no lesse pitisful then puissant, what shal I say, seing that the depth of thy bottomlesse

mercies

mercies hath vouchsafed to impart it self vnto the deapth of my inspeakable miseries? What thankes can I yeeld vnto thee for so great kindnes and loue, who knowe right wel, that if all the members and powers of my body ewere turned into tounges, yet could I not condignely thanke thee for the least of all thy benefites: howe much lesse able shal I then be, with one tounge to laude and thanke thee sufficiently for this present gift, being of so great & inestimable a value?

If the a mother of thy forerunner a Luc.t.d S. Iohn Baptist, at such time as she was visited of thy most sacred virgin mother, perceauing (thorough the illumination of the holy Ghost) that thouwert present, was so associed therat that she cried out aloud, and said: VV hence is this to me, that the mother of my Lord doth come unto me? how much more iustly am I to be associed, and to cry out: Whece is this to me, that not the mother of my Lord, but my Lord himself and the Lord of al the Angels, of heauen and of earth, & of al the creatures

Gg 2

me, entred into me, honoured me, forthed me, and filled me in this most woorthy Sacrament? Whence have I this, that a Lord so high, so puissant, so woothye of al honour and remoune, hath vouchsafed to come vnto me a most wretched worme? to me the most heinous sinner of al sinners? to me that have so many times offended him? to me that with my wackednes and abhominations have so many times banished and expelled him out of my soule.

a 10b.7.d Pf.d.8...

Woorthelye did the holy prophets a Iob and Dauid wonder at thy divine elemencie, at such time as they sayde, a VV hat is man, that thou so greatly e magnissest him? what is the some of man, that thou visitest him? but much greater reason have we most wretched sinners to say the same in these our daies. What is man (O Lord) that thou hast thus extolled him, as for man, to make thy self man, and to geve thy self in soode to man, wherevith he may every day be visited and refreshed? And albeit

A CHRISTIAN LIFE.

albeit al men may meruaile at this thy diuine clemencie vsed towards man, muche more yet maye I mermile, which of al mé ame the most base and wretched.

If Dauid, when king Saule woul-

de haue chosen him to be his sonne in law, reputed him felf vnwoorthy therof, and sayde: What am I, ora I.Re. 18.d what is my life, or the lignage of my father ihat I should be the Jonne in lave of a king? Howe much more cause haue I nowe to fay the fame, seing the king of al kinges hath admitted me to so high a dignitie? Alas, what am I? or what is my fathers offpring? what other am I, then a vessel of corruption, a facke of donge and filth, engendred of a most vile and stinking matter touching my fleshe, which ere long shal yeeld foode to woorms: & concerning my foule ame al foiled with sinne, fraught folof ignorance and forgetfulnes, with many more defectes and wicked inclinations What other is my life then a vanitie, a puffe of wind, a smoake and shadowe that quickly evanisheth a con-

<u>Gg 3</u>

fution and disorder, a webbe of wickednes, a continual exercife of finne, and transgressions of thy most holy commaundements? Such hath bene my life, fuch haue bene mine exercifes a Rom. s. a and mine inclinations, a fuch also is the ofspring of my father Adam, and of al his anciét familie: for fo much as al that discend of him, are generally borne thus blemished, thus wickedly inclined, and allike the children of a traitour, as he was, adjudged to fuffer death. Wherefore (O most puissant prince, and dreadful King aboue all kinges) thou knowing me and my life to haue bene fuch, and much worfe then I either knowe, or possibly can limagin**e** , halt vouchfafed to receaue me, not for thy fonne in lawe, but for thine owne fonne, yea, & as a yonger one right tenderlye beloued: for fuch are fathers accultomed most of al to cherishe, as now thou hast cherished and fed me with this bread of Angels wherin is founde al fweet fauour, and al diuine delight. S. Luke reporteth, howe one of those gestes that were a table with thee in a prince of the Pha-

CHRISTIAN rises house, shoulde saye: a Blessed are a Luc. 14.d they, that shal cate the breade of life in the kingdome of heasen: but much more happye am I, if I can knowe it, and gather fruite therby, which in this life eate the breade, wherein the very God of heauen is conteined, and therwith receue a pledge to eate him afterwardes in another maner, in his euerlasting kingdome. Happy also are al they that shal dispose them selucs to repaire vnto this most gratious banquet, wherein is found al sweete tastes and sauours, al riches and renowme, and al the things that possibly may be desired : yea, what is it that man may long for, which is not here afforded vnto him? If he defire delightes and pleasures, here be the most sincere, the most chaste, and the most sweete that can be diuifed. If he wishe for wealth, beholde here the treasure that enricheth both heauen and earth. If honour and foucraintie be fought for, beholde here the highest dignities that can be pos siblye atchieued: seing by meanes of this most venerable Sacrament the

attend vpon her.

Wherefore, O yee blinde beguiled children of Adam, what other pleafure and profite doe you proule for? Hipe.8.6. Why doe you (as Efaye faith) spende your money, and not vpon breade? why employ you your trauaile and not in things that may fatiate and content you? why loofe you fuch satietie, such sweetnes, and such treasure as is here conteined in this gifte? Doe not thou fo(O my foule) doe not thouso: be not thou henceforth anye more blinde: see thou seek e not hereafter any carnal contentations, hauing meanes to be made a partaker of this mere spiritual and celestial delight. Take no more taste and pleasure in the foode of death, (wherof thou hast bene wont to seede) hauing this breade of life geuen and graunted vnto thee. Regarde not the pompes and most vaine vanities of this worlde, feing thou ma-

iest enjoye in this Sacrament the true

happi-

nappines and al the good things, which in the world can neuer possibly be attained. Embrace and keepe this treasure, which sufficeth to make thee truely happy: possessed this good, which exceeded al good thinges. Content and quiet thy selfc in this repose, which may abundantly satisfact thy desire. And be not ingrateful to this thy benefactour, but yeeld him hartie thankes, as wel for this, as for all his other benefites here

tofore bestowed vpó thee euen from the first beginning.

Howbeit (O my most gratious and merciful Lorde) how shal it be possible for me to yeeld thee condigne thankes, seing the debt which I owe thee is so great, and my abilitie to discharge the same so smal? Neuertheles with al my heart, & with al my might and power, I thanke thine infinite liberalitie for that thou hast created me to thine owne likenes and similitude: and for that thou hast for my confer uation, created likewise so great varietie of other creatures: and much

Fin

that with thy most pretious blood thou hast redeemed me; but about a with almy bowels and powers both of bouye and soule I thanke thee, olded thee, and adore thee, for that chousast left vnto vs this miraculous and most woorthye Sacrament; and for that thou genest vnto me most uniterable wietche the grace oftentimes to recease the same, that of eximines they thereby be made partakent these uit of thy redemption.

And because these my thankes and praifes be flender, weake, and vnwor thy of fuch giftes as I have receased, I befeeche all the Angels and holye Saintes of headen to supply my wast: thy holy Angels vouchfafe to found fourth perpetual peals of praises for me: thy Archangels vouchfafe euerlastingly to adore thee for me: the celefial potentates I befeeche to reherence thee for me: and al the whole court of hene (I must humbly desire) to offer viito thee continual facilities of thanks gouing for me. And yer, for o much as al this is finite and hould ted, and is not correspondent to the

CHRISTIAN Libra valew of the benefite winen I have chis daye receaued, beig infini e thole most holy and grateful thanks which thou (O my most gracious Redeemer) gauest vnto thy father, at such time as he determined to graunt vnto vs this fo inestimable a gift, cue those same which are infinite, I offer both to him and to thee together. For verily I beleeue, that for this cause thou diddest yeeld the same, that so incomparable a gift shoulde not be destitute of condigne graces and tháks geuing. And now I most humbly beseeche thee of thy most bountiful clemencie, that teing it hath pleased thee to satiate and honour me with thy most worthy presence in this venerable and redoubted Sacrament, thou wilt also vouchsafe to graunt viito me thy graces to be alwayes grateful, and to answere woorthely to this most happy visita-

This hath enermore benethine ac suffermed wont (Omy bleffed Sanisur and Redeemer) that whether or through thy goodnes then

tion.

valery

Hi 2

natrumparted of thy bleffinges moth aboundantlye, heaping grace vpon grace, and mercye vpó mercie. Thou M.H. 9.4 entredstinto Mathewe the Publicane his house, and from a Publicane thou diddest make him thy Disciple, and an Apostle. Thou entredst into Zacheus house, when by and by he was changed from his old cuftome and former maner of life, and faluation genen vn $b_{M,at, 8,b}$ to al his whole houfholde b Thou entredit into the house of Simon Peter, Luc 4.f and diddest heale his wives mother in lawe of the ague which the hal, lead uing her whole & comforted. Thou Mai. 26. a diddest oftetimes enter into the house Marita of thos too bleffed gentlewomen leb 12.4. Martha and good Mary Magdalene, and what tonge can declare the spiritual riches which thou gauest vnto that house, and the ineffable graces wherwith thou endewedst those two d Zach o happy lifters d Thou entred ft after thy h.Pet.3.d ho'ye and doleful death into Limbo, and im nediative with thy visitation diddest illuminate and make happy v.Re. 6. b those holye Fathers. Finally, the figure of this Sacra nent: to witt, the Arke

THE

EXERCISE

A CHRISTIAN LIFE. 365 Arke of the olde Testament, because it entred into the house of Obededo was a cause that thy blessinges were aboundarly powred upo him, & upo al that appertained unto him, paying plentifully for the harbour which in that house was afforded unto thee.

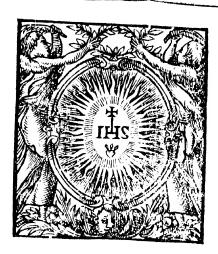
Wherfore (O most sweete and welcome gest) seing through thy goodnes thou hast vouchsafed this day to enter into my poore cotage, poure downe also I be ech the thy holye bleffinges thereupo, by meanes whereof I maye woorthely aunswere vnto this thine incomparable mercy. Clense & purge this house (O Lord) feo al the vncleanes which thou feeft thecin. Repaire and doe some cost theron, least it decay and fal to raine: drine out the darknes therof, with the glittering beames of thy light: adorne and decke it vp with the vertues and graces of the holye Ghost: that being thus clenfed, repaired, adorned, and illuminated, it may please thee to dwel therein, and neuer to depart. Tary stil with me, O Lord, my only comforter, the night draweth on a

Hh 3

THE EXERCISE OF paceran I without thee I shalremaine In darknes, and so be fore endaungehed. Thou halt affirmed (Octernal) a tracked truth) horrow thy a vubole delight is to dreed worth the fonne of man: and hovve b. Afoc. 3. dilion flandest's knocking at the dore, readie to enter and suppe worth such as shal open, land let theem. Beholde howe I have genen thee free entraunce into me, and thou of thy goodnes hast adm tted me to the sweete supper of thy most facted bodye. Abandone me not therfore (Omy foueraine Lord) nether depart thou from me, draw me after thee, knitt and tye me to thee: lyea drawe me quite out of my felf, feing I am much better in thee then in my felf: in thee I liue, in my felf I dye:in thee I remaine firme and constant, in my felf I decay, and come to nought.

Renew me therfore (O my fanchiner) and through loue transforme me into thee: and graunt me, so to line me thee, as that I may onely line to thee, I may onely loue thee, I may onely delight in thee, that thou maiest be my onely loye, my onely comfort, my

CHRISTIAN LIFE. only foode, wherwith my foule maye in fuch fort be refreshed, that al other meats and delicious tastes may seeme othsome and vnsauovrie vnto it. This onely have I chosen, this onely hal suffice me, with this alone wil I liue contented, satisfied, and happy, vntil that most desired day come, whe I shalfeede of thee in another forme, and enjoye thee continually in the company of al the elect and bleffed saintes of thy celestial court: where with the Father and the holye Ghost thou linest and reignest enerlastingly. Amen.



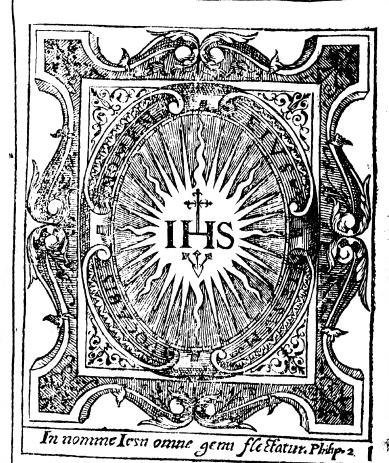
The translatour of this Treatife craueth earnestly (good Christian Reader) to be remembred in thy prayers: and that of thy charitable denotion (wwhich (hal not be warrevvaided) thou will offer other wibiles for him to God these serv lines in maner folowving.

> Lord of infinite maiestie and mercy, who defireft not the death, but the deliverance of a finner, take pitie I beseech the vpon thy seruant N. and pardon

his most greeuous trespæsses. Graunt him grace to knowe thee, & to knowe him felt. Gene him the vertues of humilitie, patience, temperance, chastitie, and perfect resignation. Deliuer him from mortal finne, during life: and in the hour of death strengthen him in faith, and firme hope of finding mercy: So that escaping the dangers of his enemies, both in his life time, and in that last most dreadful houre of death, he maye through thy gratious goodnes, attaine to euerlasting happines, there to praise thee, the Father, the Sonne, and the Holy Ghost, one God eternallye: Graunt this, O Lord, for our Me-

diatour and only Redeemer Icsus Christ his sake.

Amen.



Thy sugred name, O Lord, Engrave within my brest. Sith therein doth consist,

My uveal and onely rest.

HAVE thought good (gentle Reader) folowing herein the aduife of certaine vertuous & learned perfons, to annexe vnto the

former excellent. Treatife thefe few prayers folowig:which I w.:s cheefli mooned to doe for this reaff, that such as haue not bene hertofore exercifed ithe maner of praying prefcribed by the Authour, might here fee fome practife of his preceptes touching the gouemmét on morninges and cucnings (which are the two especial times whero the whole courfe of a wel-ordered life dependeth) as allo touching the disposition requisite both before and after confession. Thes, with some luch other prayers and meditations as I demed most necessary, there thought good to present vnto thee: hoping if thou be a Nouice,&delighted with the former worke, that his my imale paine shal not seeme vnprofitable vnto thee : which I befeech thee to vfe to thine auaile, whiles thou shalt wante berter meanes to help thy felf. And this must I lay for the better credite of that which fo loweth, how it is not I that am the authour hersof, but other excellent men of the fame livery that the former is. God require alour benefactors, spiritual especially: and gone thee gentle Reder, fuch good by this whole worke, as the Authours thereof doe wish thee, and my poore hart affordeth thee.

A prayer

PRAIERS. A PRAYER TO BE

MORNING THE fore al other busines.

ZY Lord God, and most be uigne Saniour lesus Christ, who, when I was not, did deft vouchsafe to create & make me capable of thee the foueraine and only good: and being made a theal and bondflaue through my forefathers trespasse, diddest redeeme me with thy most pretious blood, and losse of thy sacred life, abiding the tormentes due voto my trespasses, to acquit and deliner me from the fame: For these,O Lord, and for al other thine incitimable benefites: namely. for that thou half preserved me this night past from aleuil, I yeelde vnto thee most humble, zealous, and obedient thankes, befeeching althy holy angels and SS. of heaven to supply my want and insufficiency in yeelding condigne thankes and praises vnto

thy most holy name. And as I ame wholy thine, so doe I wholy resigne and offer vp my self vnto the: besee ching the to preserve me this day fro doing any thing that may offend the, and to direct all my thoughts words, and works to thine encilasting glo-

ıy.

Mine estate and calling is, as thou knowest, O Lord, compassed about with many difficulties, (here may every one viveigh their vocation and the dangers voherumo it is subject) & through mine euil customes and wicked inclinatios, hardlye can I, without thy special aslistance passe this daye ouer without offending in these linnes, (Here must) enery one cal to mind the vices wherento they are most inclined) Refreshe therfore (O Lord) my concuriscence with the dewes of thy dinine grace, and gene me strength to fight more manfully against thes sinnes and to subdue all wicked suggestions. Truely (Lord) here in humilitie and finceritie of heart, I protest, neuer willingly, by thy gratious fauoure, to offende thy lawes and commaunde-

maundementes anye more. I detett al sinne, and whatsoeuer maye displease thee. I desire to loue thee, feare thee, and ferue thee this day and euermore, and to direct all mine actions to thine honour and glorye. Affist me (O Lord) with thy grace, & enriche my pouertie with the plentie of thy merits. Wherfore, in the vnion of that charitie, wherewith thou diddest descende doune from heauen into the wombe of the bleffed virgin thy mother, and afterwardes diddest offer vp thy self on the roode in facrifice for our finnes, in the vnið of this thine incomprehensible chalritie, I offer vnto thee whatsoener I shal doe, thinke, speake, or suffer this dav: (Here may vve briefly discourse, wherin we are like to passe ouer the day) befeeching thee through thy merciful goodnes, to accept, gouerne, and enriche al in such fort, as that thy glorye, the welfare of my neighbour, and the benefite of mine owne foule may be therby procured. To the my fweet & only Saujour Tefus Christ, with the Father, and the holy Ghost

be algiorye and praise enertaitingly Amen.

Pater noster. Aue Maria. Credo, Coc.

A prayer to be say de before thou goe to bedde, applied to the instructions of the third Chapter aboue.

Mos T soueraine, dreadful, and louing Lord my God, who neuer ceasest to shew Monthly mercy towardes fin ners: yea, when they offende and trespasse against thee, such is thine infinite clemencie and lone, that then thou forbearest not to heape thy benefites vpon them: I most sinful and wicked wretche yeeld thee humble thankes for thine ineffable goodnes thewed towardes me, in creating me to thine owne likenes, and making me capable of thine everlasting glorye: for the creation of so many other creatures for my behoufe and fust nauce: and for that inchimalble worke of my redemption, wherby thou de lineed it me from the flaue-

flauerye of Sathan, and purchatedit for me free entraunce into thy celestial Region: for having chosen me out from amongst so many milions thatknowe thee not, and lye drowned in ignorance and miserable errours, to be thy feruaunt, and a true Catholike Christian: for althy blessed Sacramentes, especially, for that Sacrament aboue al sacramentes, wherin thou art thy felf most really coteined:for that thou hast preserued me so many times from hel, wherinto I had long fince bene plunged, had not thou of thine inspeakable goodnes susteined and delinered me from my foes. For these O Lord and for al other thy benefites, namely for those which thou hast this day most bountifully bestowed vppon me. (Here they must particu lerly be called to mind.) O my foucraine Lorde, I yeeld unto thee such sincere and dutiful thankes, as my poore hart can possibly assorde thee: befeeching the bleffed virginMary, & al the holy Saintes of heanen, to yeeld thee thankes and praises in supply of

And nowe (O mine only Redecmer and Sauiour,) I humbly craue of the the light of thy grace, to know wherein I have this day any wayes offended thee: and that by mature and founde discussion of my conscience, I maye see mine owne sinnes with sorowe: and thine inestable mercy, with a zelous and sirme purpose of amendment.

(Here vve must examine our selues, hove vve haue employed the day,in vvord thought,and deede, tovvardes God and our

neighbours.)

4.

Thou feeft, O Lord, my lewdnes, and wotest my miserie much better then I my self doe. Sory I am with almy heart, that I should still offend so louing a Lord, and wish to God my sorowes were greatly multiplied. I have purposed often times to doe better by thy grace, which wanted not: and yet I have transgressed in my former trespasses. Nevertheles I may not despaire (O Lorde) but wi continually trust to thy mercies in al eventes, and purpose sirmely, as I

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nowe doe, cuery day to amend my life. Deliuer me, (O gratious God) from al mortal finne for euer, and geue me grace to perfecute my venial finnes with forow, during life.

And for the fatisfaction of these and of almy former finnes, together with al the finnes of the whole world. as also for all thine infinite benefites bestowed vponme and vpon al mankinde, I offer vnto thee the merits of thy bitter passion: those most pretious droppes of blood which thou diddelt shedde for me, and that inflamed charitie, wherwith thou diddest wholly refigne thy felf to althy torments for my fake. And in the vnitie of this thine oblation on the roode , I offer vp my felf, foul, body, and al that I have of thine, within or without me, to thine honour and everlasting glory. I retaine nothing to my felf, but geue al vnto thee, to whom al appartaineth: and make that thine by my wil, which is thine by justice. Gene me grace(O my Lord God)to liue ber ter hereafter, and to confesse my sins in due time to my ghostly Father.

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Gene me true humilitie and repentance, grace to knowe the, and grace to knowe the, and grace to knowe my felf: puritie of heart in al my doinges, patience, chastitie, and perfect charitie. Gene me a good life, and a good death, and in the dangerous houre of my departure, graunt vnto me the affistance of thy blessed Saintes and Angels, with whom I may, through thy mercie, in another world praise and glorific thee enerlastinglye. Amen.

Say then the Pater noster, Ane Maria, and the Crede, with some short praier or hymne, as thou liest thee downe, to craue protection for the night, and conucnient rest of bodie and soule: And faile not to commend thy self vnto thy Gardian Angel.

A prayer

A prayer to be vsed before Sucramental Confession.

といる Soucraine, mightie and merciful Lord, who of thine infinite loue and mer-👟 ie towards mankinde, hast ordeined in thy Churche the Sacrament of Penance, as a soueraine saulue to heale our spiritual woundes. and to purge vs from the vncleanes, wherwith we maye after Baptisine any wayes haue defiled our foules: I.N. thy most vile and ingrateful creature, having offended thee many wayes and most greeuouslye since my last Confession, purpose through thy grace, to flye vnto this Sacra ment for my remedic: and according to thy dinine ordinance to confesse my fins vnto thy feruant, hoping therby, that accordig as thou hast promised, I shal recease a ful and perfect labsolution.

Geneme grace therefore (O Lord) that like as of thy goodnes thou half inspired into my hart a desire to apoly this remedy vnto my ghostly

O Lorde, my gratious God, and onely comfort of my soule, seing thou desirest that in all thinges I should sincerely eserue thee, and I through thy grace desire nothing more then to doe the same: why is it, (O Lorde) that I still offend thee? whye fal I so ofte in relapse of my former folyes? Thy grace is not wanting, but mine vngratiousness and inconstancie is the cause thereof, for the which I ame most hartily sorye. Euen nowe I determine to sight manfully, and by and by I faint and faile in my former

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purpose. Rightly therefore ame I in respect hereof, to humble my self, and to make accompt that on the earth ther liueth not a more vile and wicked creature then my felf. Increase in me daily thy grace, and foueraine vertue of humilitie, I most humbly befeech the, and graunt me grace that once I may perfectly know thee, and know my felf. Thee, in thy Maiestie and mercye: my felf, in mine abhominations and misery: and that at length I may fight more manfully, and gaine the victorie ouer mine encmies, through thy gratious helpe and fauour, my onely Redeemer and Sauiour Iesus Christ, who with the Father and the holy Ghost reignest one God euerlastingly.Amen.

purpo-

A prayer to be faide after Sucramental Confession.

God of mercie and pitie, having nowe through thy gratious goodnes diffurdened my conferece of the guilt wherwith it was before oppressed: & in the lowliest wise I might, vnfolded at the sinnes I could possibly cal to mind, vnto thy vicar my ghostly father: I most humblie beseeche thee, to accept this my Confession, and to forgeue me my trespasses, as wel remembred as forgotten.

Grannt me grace, O Lord, to line more carefully and diligentlic here after, and to refraine from my former finnes, which I vttetly edetest, and (through thy grace) doe firmely purpose nener any more to offende in them. Especially (O my gratious and benigne Sauiour) geue me grace to withstande these teptations, where with I am most greenously infested (Here are the temptations where with energy one is most troubled, to be rehearsed)

as alfol

as allo grace to elehewe al occatios of offendig, so much as possibly I maye.

The just man, as Scripture telleth. falleth feuen times a daye: much more then shall fal (O Lord) having tho rough mine owne most vile and wicked life increased greatlye the weaknes and blindnes which I receaued from my forefather Adã. Neuertheles O Lord, as I hope and purpose firmely, by thy merciful fauour, to refraine from consenting to any mortal sinne (from which I most humblye begg of thee to preferue me whilest I line) fo in like maner wil I O Lord by thy goodnes, detest and persecute my venial fins and imperfections du ring life. Graunt me grace so to doe (Omost merciful Sautour,) and that, as heretofore I haue without any remors of conscience most heinously transgressed thy commaundementes in euery fort, so nowe I may feele iust remorfe and forowe, for enery finne and imperfection what focuer. And to the end I may the better performe this, graunt me grace (my fweete Sauioui Iesus Christe) that I may persever in

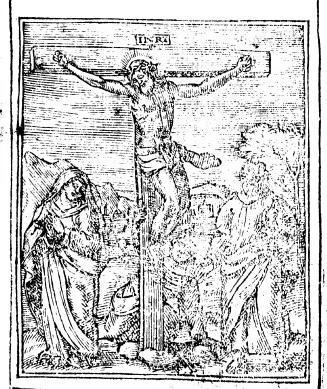
discussing my conscience every night more diligently the other, according to the good instruction which it hath plesed thee by thy good servauntes to impart vnto me: and that every morning I may so happely beginne the day, by offering vnto thee the first fruites of almine actions, that the whole cours thereof may evermore be passed to thy glory.

Now for the Penance that is enjoyned vnto me, & not performed already,fauourably I besecche thee to assist me, both in the perfect remebring of the same, & in the diligent executing kherofin good time. And graunt, that by thus endeuourig my felf daily thorough thy grace, to amende my life, I may both live and dye a true Penitent: and obteine(through the merits of thy bleffed paffió)a ful forgeuenes of my sinnes in this world, and in the other, the life cternal, whereunto thou hast created me. To thee, mine onely Sauiour Iesus Christ, with the Father and the Holy Ghost, one God, be all honour, praise and glory euerlastinglye. Amen.

A very fitt praier to be saide before Masse:

vvherein vve exercise fruitfully our
faith, and prepare our selues to

heare the same vvith dutiful attention.



Most puilsant and louing Lord, who hast of thine isinite mercy voucha safed, that thine only for ne

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our Samour Ielus Christ should be fore his painful death, ordeine his bodye and blood to be confectated in thy Churche by vertue of thy worde in a most miraculous and dreadful misterie: graunt me grace, I beseech thee (O Lord) that as of thy finguler loue towardes vs thou hast ordeined this dittine Sacrament, to make vs alwaies mindful of the merits purchasted vnto vs by the death of thy deere sonne our Saniour: so I maie with due reuerence, and diligent remembrance of those his most bitter tormentes, astist here during the time that thy seruaunt celebrateth this misterie, and offer vp my praiers in most obedient wise vnto thee.

The soueraine desire which thou haddest of our wel fare, O Lord, was that which moued thee to leave vs this most divine facrifice of the Masse: that like as thy triumphant Churche hath her facrifice above, so thy militant Churche might have her facrifice belowe. For like as in heaven thy sonne dailie offereth vp him self vnto thee for our behouse, appering be-

fore

fore thy face in a visible and glorious maner: fo hast thou vouchsafed, that in earth he should dailie be offered vp vnto thee by the function of priestes for our sinnes, in a maner inuilible, and proportionable vnto our frailtie. Yet is it al one onelie, and the felf same Iesus Christ thy sonne, and alour profite and auaile is whollie deriued from the Tree of the holie Roode. This misterie (O most mightie Lorde) is farre surpassing all humane capacitie, and yet right easie for them to beleeue, that haue in time sucked the sweete sapp of thy most sauorie and wholesome doctrine.

For mine owne part (O Lorde) I beleeue (through thy gratious goodnes) simply, what socuer thy holie, Catholike, Apostolike, and Romane Church teacheth me, either touching this, or anie other of thy most divine misteries and doctrines: and confesse vndoubtedly, that as thou hast said that thy bodie and blood is conteined in this most holy Sacrament, and the same bodye to be likewise

Kk 2

on the right hand of thy Father in heauen: so doe I beleue them both most assuredly, and the one as sirmelive as the other:feing the one is as well the wil and worke of the word, God and man, as is the other: and to be in earth, in heauen, and in many places at once, is in thy power to doe it most casily, as thou doest: and it is in my power (through thy grace) to beleeue it most constantlye, as I doe Herein I vtterly renounce my sences and all humane vnderstanding, and cleue only vnto thy dinine and inexplicable Omnipotencie: who, as thou diddest make al things of nothing, so canst thou alter and dispole of al thinges at thy wil and pleaflure.

Nowe therefore, I befeeche thee, (O most omnipotent and mightie God) to drine away al distractions & wicked thoughts out of my minde, that I may affift here at the celebration of this heauenly misterie with feare and reuerent humilitie. Sanctifie alfo, I be eech thee, the spirit of him that that here present him self bePRAIERS.

389 fore thee to celebrate this divinc Sacrifice: to the ende that he n av woorthely doe the fame to thine ho nour and glorye, to his owne anaile, and to the benefite of al others. Gene me grace, that by the reuerent ceremonies, which shal therin be vsed, I may be put in mind of thy most painful torments, which they doe repre sent vnto me: and that I may adore thee in this thy imperial Sacrament, with soueraine feare and humility. This, by thy grace, I purpose to doe: this, by thy grace, I hope also to performe.

Accept theifore (O Lord) to thine honour, to our welfare, and for the vnitie of thy Churche, the bodie and blood of our Saujour, thy founc Ie fus Christ, which is offered voto the in this Sacrifice. Incline thine cares (O Lord) to the prayers of thine afflicted seruants, and mercifullie restore thy true religion where it is lacking. Open the cies of the blind, and make them to know their errors. Releeue the that be in distresse, in captinity, in licknes, or in any affliction bodely

fore

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or ghostly especially to such as suffer for Iuflice, and for the defence of thy holy Catholicke Church, gene conrage and constacy vnto the end. Suffer them not for any temporal miseries to cast away ther owne soules: suffer them not to betraye that spiritual inheritance, which thou halt purchased with thy most pretious blood. Gene grace vnto the lining, & perpetual place of rest and quietnes unto them that are departed in thy faith, for the merits of our onely Samour thy sonne Iesus Christ, to who with thee, and the holy Ghost, one God, be al renowme, praise, and soueraintic for euermore. Amen.

> An other short praier to be saide likevvise before Masse.

MY soueraine Lord and Sauiour lesus Christ: O Lampe of light and truth: I most miserable wretche most hubly beseeche thee to stanche my wandring mind in such sort, as I maie with due reue rence and attention assists & waite here in thy imperial presence, whiles thou procurest this so important an affaire with thy eternal father, for my well fare, and the well fare of al mankind.

Illuminate my soule, and stirre vp my lumpish heart (O sonne of true Sapience and Instice) with the brightnes of thy countenance, that I maie here with a grateful and deuout remébrance cal to mind that sacrifice of obedience, patiéce, and most instamed charitie, which thou (being afflicted with extreme woes and ignominious reproches) diddest offer vpon the roode, with thy life, and euerie dropp of thy most sacred blood, vnto thy celestial Father for our sins. Amen.

An excellent praier and adoration to be made in the presence of the blessed Sacrament.

Mos Twicked wretche and vnwoorthie Christia, bowe downe before my Lord and Sautour, who hath made & redeemed me, who nurrisheth & susteineth me, & euermore remaineth life & veritie.

Kk 4

O leius Chritt, very God and very man I adore thee here prefent, and cal vppcn thee, not doubting any whittat al of the vericical presence of thy flesh and blood viusticant, nor of the presence of thy pretious bodie, and most sacred soule. O Lord, that I coulde in fuch fort knowe, beholde, love, and laude thee, as so many mallions of Angels doe with fouctaine loy and gladues behold thee knowe the, love the, and laude thee perfectly : being neuer wefied to doe the service, or to performe their dutiful obeissance vnto thee.

I salute thee, O sauegarde of my socie, eternal word of the father, true sacrifice, flesh viuificant, entier divinitie, eternal life. O most pretious Treature, replenished with all de light. O harbour and resting place of pure and cleane hearres. O Ange lical viande. O celestial and most excellent breade. O eternal word of the Father, which art for vs made slesshe and yet remainest God in the verye selfe same person. I confesse thee

most vindoubtedly to be true God, as d true man, consecrated after a mi raculous maner on the Aultar. Thon art the assured hope, and the true saluation of sinners. Thou art the soueraine Restorative of them that languishe. Thou art the incomprehensible Treasure of poore distressed pilgrims.

Halowed be thy name therefore, (On oft (weete Sauiour Ielus Chrift.) Let al thy creatures found forth prailes and thankigeninges vnto thee, for the lone wherwith thou diddest take to tinguler compatition of the saluation of mankind, that thou did. dest vouchsafe to discéd downe from heauen, and to offer up thy most noble, pure, and innocent bodie on the Aular of the roode for our redemption:and after thy Refurtection and Ascension thou didst also youch lafe for our welfare and consolation, to lease vs with incomprehensible loue, the felf same thy linely and im mortal bodie (conteined in this most venerable Sacrament) as a memorial of thy departure, and a paune

moit

of the peerlesse loue which thou did dest beare vnto vs.

O Lambe of God that takest a-way the sinnes of the world, have mercie vpon vs, and graunt vnto vs thy peace. Refreshe also our soulce with spiritual foode and comfort, especially, at the latter ende of our daies, that neither in life nor death we may depart from thee, nor be deprined at any time of thy celestial beneated at any time of thy celestial beneated in any time of the Father, and the holy Ghost, in all eternitie.

Amen.

A pro-

A protestation to be made in time of sicknes, according to the instructions of the 27. Chapter aboue.

Say first the Creede, and then in maner following.

PROTEST here before almightie God my maker & Redcemer, before the blef sed virgin Marie, and al the whole court of heaven: namely, before my Gardian Angel, and al you that are here affistant about me, that by Gods grace, I minde to liue and dye in this faith which I haue here protested, according as the holy Catholike and Romane Churche dothe vnderstande and take it: and that I wil cuermore, thorough the grace and fauour of God al mighty remaine in the vnity and bodie of this Churche, under the head our Lord and Sauiour Iesus Christe, and vnder his Vicar our supreme Pastour here in earth.

And if anic word that founded conlacke of judgement escape out of my mouth, I protest here, that I doe not & liue in that faith which at this pre fent I haue protested.

Aprayer to God, and to al his bleffed samtes for al thinges necessarye for our selves, and for our neighbours.

Ost bounciful, pitiful, and most merciful Father, (the hanc mercie and pitie vponme: who for al mine offences, and for the offences of the wholeworld, offer the life, palfion, and paineful death of thine onely sonne vnto thee. I present vnto thee al that he hath most patiently abidden for my sake: I offer vnto thee his moste holie hart conuerted into honie, through the great

nes of the love which he bore vnto trary hereunto, should by dotage or me. Loffer vnto thee the merits of all thy holye Saintes, that it maie please thee, for their fakes to pardon me acknowledge it as myne, but wil dye my finnes, to take pitie vpon me, and that alglory and renowme maie thereby redounde vnto thee euerlastingly. Amen.

O most sweete Iesus, my Soucraine Lord and Sauiour, take pitie and compassion vpon me, for the infinite multitude of thy mercies. I yeeld vnto the most humble thancks for the innumerable benefits which I have receased, and daily docreceaue of thy most bountiful liberalitie. I yeeld the thanckes for thy most sacred incarnation, for thy most pure nativitie, for thy most cruel passion, for al the effusions of thy most sacred blood, and for thy most ignominious and doleful death. I beseech thee (O most louing and merciful Lorde) that it maie please thee to make me partaker of al thy merits. to the ende that being incorporated and made one felf same thing with thee through love, and imitation of thy most holielife, I may be worthy to depende and be nourished of thee as a braunche of the vine: seing thou art the true vine, and the life of al faithful persons, wherby al glorie and honour is due vnto thee for euermore. Amen.

O holy Ghost my Comforter, helpe and succour me, I most humblie beseeche thee. I commend vnto thee my foule, bodie, and whatfocuer I haue within or without me, and resigne and yeeld vp into thy handes al the whole course and last ende of my life. Graunt vnto me(O Lord)that I maye perseuer thy faithful scruant vntil the last breathe, doing true and fincere penance for my trespasses: and that I may be right hartely sorowful for them before my soule depart out of this miserable habitation. I know right wel, (O Lord) that whiles I liue in this world, I am blinde, feeble, and fal with great facilitic into the snares of mine affectios. I goe astraie verye easily, and ame ealily seduced and beguiled of mine enemies. I present therfore, and offer

al vp into thy handes, shrouding my scale felf vnder thy most soucraine protc&ion. Defend(O Lord)defend this thy poore servant from all cuil. Illuminate mine vnderstanding , gouerne my soule, direct and guide my bodie, fortifie my courage againft the difordinate dulnes of my heart, land against the innumerable scruples, which croffe, and cruelly encounter it. Graunt me grace also to loue thee, with al delight and sweetnes, and that wholly I may be inflamed in thy loue, fulfilling at al times, and in al places, thy most soueraine behestes. And graunt that in me thou mayest be alwayes blessed and thanked for euermore. Amen.

I adore, reuerence, and glorific thee, O most sacred Trinitie, God Almightie, the Father, the Sonne, and the holye Ghost. I prostrate and humble my self as much as lieth in my power before thy dreadful and divine maiestie, and resigne my self entirely for ever to execute thy most holy wil. Expel (O Lorde)

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and bandh quite out of me, and of ar faithful pertons, whatfocuer doth offende thee: and gene vnto vs that which is grateful and acceptable to thy most heavenly eyes. Bring to passe, O Lorde, that we maye be euen fuch as thou wouldest haue vs to be. I commend vnto thy facred protection al this whole familie, and al the causes and affaires of enery one. be they spiritual or temporal. I commend vnto thee almy parentes, bre khren, kinffolkes, benefactours, frenles and acquaintance: as also al them, for whom I am bounde to praye, and that either haue done, or presently e doe recommende them selues vnto my poore denotions. Procure (O Lord) that we may all obey thee, ferue thee, and lone the, as also live in perfeet lone & charety one towards another. Reduce them that was der to the right way: roote out al herefies and schiffnes: connert to thy faith all them that as yet are ignorant of the holye name. Graunt vnto vs peace, and mainteine vs therin, as thou flial: thinke it best, and most expedient

for our weifare. Comfort the comfortleffe, and gene cafe to al them that liue in paine, tentation, disgrace, and spiritual or corporal affliction. Especially (O Lord) I most humbly beseeche the to looke uppon the afflictions of thine announted people which fuffer for rightcoulnes lake. Behould our persecutions, our imprisonments, our manifold calamities and afflictions. We confesse that our lowne finnes and the finnes of our forstathers have deferred not only thes but much greter punishments. But thou (Omost merciful Lord) deale lnot with vs, we befeeche the, according to our iniquities. Forfake vs not foreuer (O Lord) nether despise the praiers of them that in their miseries doe cal vpon the. Mollefy and aswage the indignation of ours and thine aduersaries. Turne the harts of them that hate thy Sion, to wit: thy holy, Carholike, Apostolique, and Roma lne Church. And to fuch as fuffer for the faith and doctrine therof, gene strength and courage, that no terrours nor torments may appal them:nether Ll

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the nor death may make them to thrincke in so holy a quarel, wheron the glory of thy holy name, and the cuertasting Saluation of their owne soules dependeth. Finallye, I commende al thy creatures vnto thy most fauourable protection, that it may please thee to gene grace vnto the lining, and perpetual rest and quietnes

vnto them that be departed.

I salute thee, O most beautiful and glistering lillie of the gratious & pleafant spring time, most sacred virgin Mary. I falute thee, O odoriferous floure of divinc fuavitie. I falute thee, Olouely Rose of celestial delightes, whereon our Sauiour Iefus Christ, the brightnes of his fathers glorie, and the Ingure of his substance vouchsafed to be borne and nourished. Obteine for me, (O gratious Ladie) of thy louing tone whatfocuer thou feeft to be most needful for my foul. Helpe, O most pitiful mother, helpe the weaknes and debilitie of my spirite in al my tentations and necessities, and vouchsafe to succour me in the houre of death: that through thy gratious fauour and

medi-

mediation, I may be affured in to perillous and extreme a daunger.

O most happic Angelical spirites, who with one voice doe with pleasaunt and weltuned melodic glorifie our common Lord, and enioye perpetually the tafte of his delights, take pitie vpon me poore miserable wretche I humbly beseech you. Namely thou (O holy Angel) the gardian of my foule, vnto whom I ame especially committed, have thou continually a diligent and careful eye vpon me. And yee, O Saints of al fortes, which after the nauigation of these roughe and stormic seas, are happily deliuered. out of this exile, and arrived to the harbour of celeftial abode, (Ihumblye beseeche you al) to be mine Aduocates and Intercessours, praying vnto our Lord for me, that I maye thorough the fauour of your merites and holy intercessions not onely be fauoured of him at this instant, but euen vnto the very last daye and houre of this my temporal life. Amen.

i prayer to be faid when thou art called to professe thy faith, or to susteine any kind of affliction for the same.

PRAYERS.

Mat.re.

Most merciful God Cbowe doune thy pitiful eye (I beseeche the) and yeue care to the prayers

and humble fute of me thy defolate and afflicted ferualit. For behould the dayes of my tribulation are at hand: and now I see that houre is come of which thou diddeft very loningly forwarne me, that this world would [hate me, as it did hate the: and force] me either to forfake the, and renounce the ancient faith and religion of our forefathers (which I vowed in Baptisme to mastaine until my death) or els to loofe al earthly comforts and returne as poore and naked to my graue, as when I came into this lworld.

Fire and water are let before me & Lame now to make my choise of life or death, of heau**en o**r hel: that ether

my true loue and faithful hart to the might be tried and knowen by contemning this world for thy lake with alher pompe and vanity: or els that al the world may fee (if in this trial I chuse to forsake the) how well I deserue to be cast out from the felowship and society of al good people, as viterly unworthy to dwel any longer in thy house, or to have any part with the and with thy chosen flocke: ether of thy Sacramentes and tweet bleffings of holy Church in this life, or of thy glory and reward in the world to come.

For if I esteeme my life (much more my wealth, eafe, or liberty) more then to continew stil a child of thy holy Church, mine owne conscience wil accuse me, and mine owne mouth wil pronounce a heauy and dreadful sentence against me. Sith I must needs say and confesse, that which I knowe most assuredly to be true, that out of thy Church ther is no life to be looked for, nor any hope of Saluation.

In the read sea not one escaped Exod. 14. death that iouned him felf in compa

PRAYERS 406 ny with the Egyptians. And in the general flood the whole world was con.7. 21. drowned except only fach as for fooke al, to liue in Noes arche. That arche is thy Church, wherm now I dwel, & to which I fled for fuccour, that my

foule might not be drowned with the spirirual slood of sinne and euer-

lasting damnation.

O how oftentimes hath this made my hart to lepe within me for ioye and caused my tongue to magnesie thy holy name, when behoulding whole Cities, yea whole countries ouer flowed (as it were) with the poisoned waters of sinne, scisme, and herefy: and feeing daily before my face fo many poore foules, and thes fol nere vnto me to be choked with the vnmerciful waves of heretical proceedings, and vnconstant doctrine: I haue found my self (good Lord) thorough thine vnspeakable mercy, within the arche of safety with Noë and his bleffed children wher I may lefcape al danger, thy holy spirite so carefully directing it, that no tenest can ouerwhelme it: and thy felf to defen-

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ding it against thes wanes, that no droppe can enter to corrupt it or annoyeme. And yet for al this I can not but feare the danger of my present state, though it wholy proceedeth (I knowe) of mine owne weaknes and frailty, by meanes wherof my ghostly enemy seemeth to haue some hope to preuaile against

And is it possible (O my God) that It shal euer forget thygoodnes, & cease now to esteme any whit that singuler benefite which hath to greatly mooued me hertofore, and inflamed my hart to loue the? Or shal I now become fo rechlesse that I wilnot see nor consider the misery of that state in my felf, which in others hath feemed to me very pitiful, and to deserue great compassion? Shal I wittingly and willingly throwe my self doune headlong from mountaine (as it were) and pinacle of thy temple for any gaye shewe of this would or al the glory therof, which the wilve serpent shal set before myne eyes to

delude and deceaue me? Or is it pos tible that my hart thal euer admitany foolishe fancy to be so forcible, that it make me chuse rather to looke backe and returne into Sodome againe wher fire from heauen thal confume me, then to stay in this cityel of refuge wherinto thine angel hath

brought me?

This were too hard a choise, and it is too vnseemely for any resonable creature to make his election to miterable. And therfore I may wel hang doune my head and be athamed to show my face, for seeming to make any doubt or difficulty to resolue in this matter so plaine and manifest. For how can it be but a shame and confusion vnto me when I find my self to have made so smal profite in thy seruice, that I seme to stagger in making answere to that first question in the accompt of my Christian duty towards the, whether I wil loue the or thy creatures: whether I wil ferue the or this world?

O Lord I can not pleade ignorance what thou wouldest haue me to

PRAIERS.

doe in this case, sith I knowe it is thy blessed wil & pleasure that in matters of greatest sportance I should alwaies preferre the. And I hope I would herin conforme my felf to thy wil without any feare at al, were it not that I lame priny of mine owne weaknes & of the rage and fury of mine ennemy, whom I knowe to be too strong and mighty for me, except thou youch fafe to stretche out thy more mighty had to geue me courage and strength a gainst him.

I fee wel how he hath armed the whole world to fight against me, whiles my foes lecke to compel me by maine force and violence to forfake the: and my frends (whom I knowe to be herin more dangerous ennemies then the other) entice me by all means possible to conforme my self to the time, and to runne with the streame of thes wicked daies, without al respect of thy counsaile or com mandement to the contrary. But, which is most of al, and geneth me greatest cause to feare, is, that mine owne fleshe and blood seeketh to

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octraye and vindoe me, repining to accept and indure what is needful for my foules health: and contrariwife delighting ouermuch in fuch things as are the very bane and poison both

of my foule and body.

Being thus befett on euery side, and to mightely laid at with inward and outward foes, with feeret and open enemics: and confidering withal that the ende of al thes troubles shal bring me within few yeares, and perhaps within few daics, to enerlasting paine or eternal felicity : therfore I come now to present my felf vnto the (my [Lord and my God) bowing the knees of my hart before the throne of thy maiesty to professe my self-thy seruat most willing and desirous to cotinew still in thy seruice: and lifting up myne eyes and my handes towards thy mercies seate to looke for and receaue thence tuch spiritual almes of thy gracious fauour and releefe, as my prelent pouerty and distresse requireth.

I confeile and acknowledge with an humble and contrite hart, that for my finful life I deferue to be vtterly

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fortaken of the, as vnworthy cuer to eniove that glorious triumphe and inestimable reward, which thou hast ordained for thể that fland conftất & valiant in professió of thy holy name. And yet I wil not refuse (thoughe I vtterly distrust mine owne power and ability) to enter into this combat for defence of thy honour, of my faith,& of the anciet religio. For it is thy cause (O God)that I haue to maintaine, & thou art he that hast brought me and chosen me amogst the rest to this prefent conflict: and therfore I can not doubt but thou wiltdeféd thine owne cause, & protect thy seruant that doe aducture my felf for thy fake. Especially fith I endager therby not any tem poral treasure, but euen heauen it self, mine owne foule, and euerlasting life and faluation: al which I fhal loofe af furedly if I faile in this fight. And therfore I appeale now to thy woted mercy, and to my Redeemers clemency: befeeching the (O heauenly Father) to remember and colider that my foule ought to be his that paid my debt to redeeme it: that fo for the infinite love

Mm 2

a treasure.

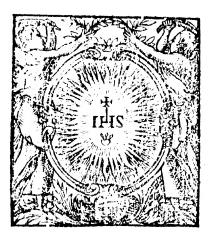
Yf thou vouchsafe to geue me cofort, and to strengthen me with the inward help of thy grace, then I dare bouldly promife that no might or viol lence in the world, no fauning or flattering meanes of man, shal make me to yeeld that from him. Althe gould in earth shal not buye it, for it was not gould that redeemed it. It was thy facred blood (fweet Ielu) that thou paidst for it, and I wil yeeld my hart blood ere thou louse it. For were it that I could esteeme more this more tal life then eternitic and preferre this worldly wealth before thosinestimalble rithes of thy heattenly kingdome which thou hast laid up and prepared forme: yet I hope it wil neuer finckel linto my hart to due the fo great iniury, as to betraye that treasure to thine ennemye, which thou diddest valew and effeeme more then thine owne life. Thy manifold benefites & thos

thos special fauours, which thorough the cours of my whole life thou hall most louingly and liberally bestowed vpon me, doe otherwise deserue as my hands.

In confideration therfore of them, but especially for loue of the, I yeeld my felfinto thy hands. Doe vnto me whatfoeuer shal please the, and deale with me fo as shal seme best to thy goodnes. This one thing only I crauc and humbly require of the, that I may rest and dwel in thy house al the daies of my life: and neuer liue to fee that day wherin my hart fhould turne fro the, or that I should open my mouth to deny the.

If thou let my troubles increase, let thy grace likewife encrease withal, that I may continue fill thy faithful fernantto the glory of thy holy name to the comfort of my fellows thine afflicted Catholiques, and finally to mine owne cucrlasting blisse and feli city. Grant this (my fweet Sauiour) I pray the, and let thy blessed mother, with althat holy company of Angels and saints in heauen say. Amen.

Mm 3



AN ADVISE TOVCHING
THE PRAIER AND EXERCISE
that followeth: which as it was collected
and amplefied by the most famous and
spiritual writer of our age, so
was this admise following made also by the
same person.

MONGST the principal excellencies which are at tributed vnto prayer, one is, that after a certaine ma-

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ner a man may exercise therin the actes of divers vertues: especially of fuch as are most spiritual and most denine. For when a man doth elenate vp his spirit to the consideration of spiritual things, that is to laye, to the knowledge of God al mightie and of him felf: and when with al poffible attention and deuotion he disposeth him self to talke with his diuine Maicstie, to lay open vnto him all the fecrets of his hart, and to deale with him touching the remedie of his miseries and necessities : it can not be but at that time ther must needs concurre the actes of diuers most noble and excellent vertues.

For in the time of prayer a man humbleth him self before that supreme maiestic of God almightic: in the time of prayer a man beleeueth, hopeth, and seareth: at that time also he reuerenceth his Lord and maker, he adoreth him, he praiseth him, he geueth thankes vnto him for the bene

Mm 4

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Againe as it is an affired veritie which the denines doe teache, that the habits of vertues encrease with the exercise of their actes (for lo much as enery vertuous action is fuflucient to encrease and make more perfect the vertue wherof it procecdeth) herupon it foloweth that leing aithes actes of vertues are exerciled in prayer, the vertues from which they are derived must necessarely encrease therwith, and growe to greater perfection: and so consequét ly, the more a man shal addict him scale strong stranger from the stranger of the ly profite in vertue and holines of llife.

ats which he hath receased, he refigneth and offreth vp him felf into the handes of almightie God, he accueth him self and is sorowful for his finnes, he then purpofeth to amende his life, he confirmeth and groundeth him self more stedfassly in all goodnes, he craneth grace and attength for the accomplishment of lins good defires. To conclude, in the time of praier, a man maketh intercollion not only for him felf, but alto for al his neighbours: for the liuing, for the dead, for the poore, for the ficke, for them that be in prifor, in captiuitie, or in any kind of tri finitation: as also for his frends, kinf tolkes, and benefactours. And thus he exercifeth herin the workes of charety and mercy, and relecueth all men with the suffrage of his prayers: which doubtles as it is a thing of an simal merite for him self before almightic God, so is it a meane of very great efficacy to procure releef and comfort towards al his neighbours.

Wherupon it comethe to passe,

that

Wherfore as ther are divers kinds of exercifes and prayers all tending to this purpole, so seemeth that to be most convenient and profitable, in which thes actes of vertues are most frequented: of which fort this exercife that foloweth, is: as shal ap peare manifestly vnto enery one that wil attentively confider the same: which was made by a holy father of the order of S. Benet: and is taken out of his/booke intituled, the institution of a spiritual life. And trulye (in mine opinion) it is an exercise of such excellency, that I could hartely wishe all them that beare affection to vertue and holines of life, to haue it in finguler estima ltion.

Now to the intent that such persons may reape the more prosite therby, it is deuided into two chapters solowing: in the first whereof the methode is sett downe, and in the second the practise of the same. Of the which two waies enery man may at his pleasure chuse which

he liketh best. For in thes spiritual matters that is cuer best, which best agreeth with the denotion of enery man, and wherin he findeth most profite. Neuertheles he that first beginneth to exercise the same, shall doe very wel for certaine daies to vse the second waie, rehearling this praier with as much attention and leasure as he can: and afterwardes, when thoroughe the often repetiltion of the same wordes he shal find any lothsomes therin and that his denotion dothe decaye, he may khen proceed vnto the first kind: the which is exercised with the hart alone and with fuch wordes as the Spirite of denotion shal minister and Suggest. The which words as they shall euery day be new, so shal they euery day bring new tast and new light vnto him that praieth. So that both waies it is good for euery man to follow this rule, that is: to practife and staye most vpon thos points wherin he shal find most deuotio and profite. Nether ought it to greeue him at al if

he doe not enery time finishe the whether he find any sensible consowhole exercise, and discourse vponlation therin or not. cuery point: for in very deed one passage (being profoundely conside fortes of spiritual exercises, yet myne in haft.

Here folovveth the exercise it self.

BEIT the fouldiour of infl which is newly encred into the lists of spirithe imbecillity of man may permit)to be continually collected within him self: yet shal it bee very needful for him enery day to vse some spiritual exercife wherin he shal present him felf before his celestial king & Emperour,& endeuour to vnite him felf vnto him. For the performance of which exercife he must allote out some conuenient tyme, and make litle accompt whether

And althoughe ther be many red)shalbe more profitable, then malintent is in this place to sett doune ny passages roone ouer sleightly and such an one as shalbe very profitable for them that are nouices and lately entered into the cours of spiritual life. Such persons therfore may exercise them selues in thes pointes folowing.

The first is, that after a man hath gathered al the powers and forces of his fould together, he prostrate him felf in spirite at the feet of our blessed Saujour, and there with as great forowfulnes of hart and humiallife, ought (as much as lity as he can, bewaile his manifold offences, and throwe them into the botomeles pitt of his dinines mercies, to the ende they may therin be lytterly abolished and forgotten. Ler him wishe from the very botome of his hart that he had never offended almighty. God to the end he may be this meanes be as acceptable in his light as if indeed he had never offended him. Let him also determine fullye

with him felf henceforth to shunne redy and willing to suffer whatsocue & eschew whatsoeuer may be offen. Haduersitie it shal please his diuine mafine vnto him. Againe, let him askelliestie to laye vpon him. Al this a man torgecuenes of his finnes for the mellmust endeuour to doe from his hare rits of our redeemer Iesus Christ. For and without al dissimulation But if in the merits of his bleffed mother, case it shalfeme vnto hi that he doeth and of al holies. humbly to be washed in the most land sinceritie as were to be wished, pretiousblood of our bleffedSauiour, let him neuertheles enforce him felf to the ende he may be perfectly to doe the best he can, and this his cured and san &efied. And when hellgood wil shalbe acceptable vnto hath thus done, he may hope af Almighty God. furedly that his finnes are pardonned and forgeeuen.

his spirits together, & discours breefly lical vnity with him. And that he vpon the whole life and deathe of our may more easely obtaine this fauour, Lord & Redeemer, yeelding thancks

vnto him for the same.

The third is: that in his hart he repute him self to be the most vile and wretched creature of the world, geuing place to euery one in his foule as to his better: & embracing euery one with most brenning charetye. Againe he most vtterly abandone the al, & retigue his wil entierly vnto the wil of God:as also offer him self to be mod

Let him craue it not with such perfect resignation

Fourthly, let him craue of God such things as be necessary for the The second point is that he then call attaining to this perfect and intrinlet him make humble petition vnto the most glorious virgin Mary the mother of God, and to al the holy citizens of heauen, to be his intercessours. Let him also remember to pray for al them that our Lord and Sauiour Iesus Christ vouchsased to offer vp him felf in a liuclye sacrefice vnto his Father. Let him in semblable maner offer vp his praiers not only for Christians alone, but also

The fift and final point is, that he direct his prayer to the most holy Trinity, sounding forthe his laudes and praises, with desire to doe the same much more exactly then he

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ener did before, or is able at that time o doe. Which defire vndoubtedly is exceding meritorious. For looke how much greater the defire is which a man hath to doe wel: and io much is litmore grateful vnto God: who accepteth our good wil for the worke it self, in case we want means to execute the same. So that our debres and actions shalbe no lesse meritorious before Almighty God, then we our selves shalbe desirous to have them. Now in the ende of this exercise a man may in zelous maner aspire to the loue of God, wishing with inflamed defires and aspirations that he were perfectly vnited vnto him.

Howbeit to the end this exercise may be more plainly understoode & of the simpler fort more perfectly conceaued: I shall also set downs the practise therof, shewing the very maner how a man may make it.

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The second part of this exercise: wwherin is set for the the practise of the points aforesaid.

Most bleffed Lord my God and Sauiour Icfus Christ, I ame vtterly cofouded within my felf, and knowe not what to faye. I proftrate my felf, and bowe doune the knees of my very hart vnto the, acknowledging the infinite multitude of mine offences: forl I haue finned(O Lord) and done euil in thy fight. I haue finned against the my most gratious Creatour. I have suned against the my most merciful Redeemer: & against the (O my most bountiful benefactour) I haue infinitely offended. Woe worthe me wretched catife that I ame, woe worth me (O Lord) that I should euer be thus rebellious against the, & thus vnmídful of thy benefits. Ther liueth not on the earth fo vile a creature as my felf. I ame no better thé dust & ashes. I ame nothing (O Lord) yea, I ame much worse then nothing. Be merciful vnto me, be merciful vnto me, be mercifal

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vnto me (sweet lesu) I most hubly beseeche the. Alas: what shall doe then
(O my most merciful Sauiour.) What
shal I doe, but creepe vnto thy most
pretious wounds, & cast into them al
mine iniquities, my miseries, & mine
abominations: which albeit they are
most enormous and innumerable, yet
wil I throwe the al together into the
most brenning fornace of thy loue,
and droune them in the botomeles
gulfe of thine infinite mercies.

Would God I had neuer offended the, O my sweet Lord and Sauiour: would God I had neuer hindered that goodnes which thorough thy grace thou wast determined to haue wrought i me: would God I had euermore bene fuch as thy bleffed wil was to haue had me. Would God I had euermore bene obediét vnto thy wil, & that I had folowed thos inspiratios which thou vouch safed (to send vnto me.I purpose (O Lord) thorough the affistance of thy grace neuer fro hence forth to doe any thig that may displeafe the. I ame redy to suffer death rather then to offend the any more. Vouchfa-

Nn 2

fe (O most merciful Lord) vouchsafe I moth humbly befeech the, cuen for the merites of thy most sacred humanitic, for the merites of the most blested virgin Mary, and of al thy holy aints, to be gratious and fauourable Lord vnto me. Washe me with thy most pretious blood, and leaue no one spote vnelensed in me. Cure me thoroughly(O'Lord) and fanctify me

both in foule and body.

Omymost merciful Redeemer ! adore the, praise the, and glorefy the. I blesse the, and yeeld the infinite thancks for al the fauours & benefits which thou hast done vnto me. O Sonne of the louing God: O God most highe and soueraine. I yeeld the thancks for that thoroughe the immeasurable loue which thou hast borne vnto me, thou vouchfafedst to take humane nature vpon the and to be borne in a stable for my sake: and in thine infancy were wel contented to be bound vp in poore clootes, to be laid in a manger of brute beafts, to be nourished with the milke of thy mothers brofts: and afterwardes being

growen to riper age, diddest willingly for my fake fuffer exceeding great distresse and pouertye: wandring thirtie three years in this thy worldly pilgrimage, and fustaining for so long a tyme most greeuous troubles and persecutions. Thou wert contented to fuffer fuch extreme affliction and anguishe in thy soule, as made the to liweat droppes of blood ouer al thy body. Thou wert contented to be contumeliously apprehended, opprobriously bound, injuriously condemned. Thou wert contented to be defiled with vncleane spittings, to be scourged with cruel lashes, to be close thed with that cote of mocquerye, as if thou haddest bene a very foole. Thou wert contented that thy fleshe [should be without al pitye brused] with blowes, that thy head should be cruelly pricked with tharpe thornes, that thy body should be most tirannouslye fastened to the Crosse with cruel nailes, and thy facred mouth without al pitye tormented with the tast of gal and vinagre. Thou which unto the starres of heauen ge-

Nn = 3

growen

probrious death.

O most sweet Iesa, my onely hope & cofort:doc me thé fauour(I beseeche the)that I may loue the with most brening loue: and that the beames of thy loue may penetrate eué into the marrow of mybones. I spreade abrode the very armes of my foule, and therwith (O fweet fefu)I embrafe thy most heroical Crosse, and kisse it a thousand times for the honour and loue of the. I falute thos ruddy and mellifluous wounds which thou diddest recease for me most vile & vnworthy wretch: by the vertue wherof I ame engraued in thy body & so vnited vnto the, that by no meas thou cast euer forget me. Alhaile, Alhaile, Omost sa cred wounds of him that is my Lord,

my Redeemer, and my louer. You are more beautiful then al the pleasant flours of the spring time. You are more foueraine and rectoritiue then al

the medecines of the world.

Behould(O most excellét Sauiour) I here cast my self doune under the feete of al thy creatures: & as the most abominable finner of the world, confesse sincerly that I ame not worthy to liue vpo the earth. From my very hart I geue place vnto al men. I fubmit my self vnto al men, & voluntarily make my self the slaue of al men. I enlarge my hart as much as is possible for me and with fincere charety I loue and withe wel vnto al men : efpecially vnto them that doe any waies perfecute and molest me. And for the loue of the (my deare Sauiour) I renounce al wickednes and vanity, I renounce al pleasures and sensualitye, I renounce myne owne wil, mine owne affections, and my wicked inclinations. From henceforthe (O Lord) whatsoeuer shal not stand with thy bleised pleasure I abandone it: and to the end I may he wholv vnited

vnto the, I religne my felf wholy vnto the I defire and befeech the (O Lord) that thy most holy wil may be accomplithed in me, and by me, both in this life and in the next. I ame most redye to embrase willingly and cherfully with thy grace, and for thy loue, al maner of reproche and iniury, al maner of contempt and ignominy, al maner of forow & tribulatió which it may please the in this world to lay vpon me. I ame redy(O Lord)to lacke al fentible confolation, and (if it thal fo ftand with thy bleffed wil) I refuse not to passe ouer my whole life in the like pouerty and affliction in which thou diddest both liue and dye.

O most sweet Lord, vouchsafe to mortesic in me whatsoeuer doth offend the. Enriche me with the vertues and merits of thy sacred life and Passion. Gene vnto me (I beseech the) perfect humility, simple obedience cherful meeknes, constant patience, enslamed charetye. Gene vnto my tongue and vnto al the members and sences of my body perfect continency. Gene vnto me purety of hart.

pouce vi

pouerty of spirit, internal freedome, & intrinsical recollection. Fashion me (O Lord) eue vnto thine owne harts desire, and conforme my spirite vnto thy most blessed spirite, my soule vnto thy deuine soule, and my body vnto thy most pure and sacred body.

Vouchsafe with the glistering beames of thy mercy, to illuminate and cleare vp al the cloudy mistes that are within me. And for so much as it pleaseth the to dwel in me according to thy deninity, disdaine not I befeech the entierly to direct and go uerne me. Vouchsafe to see with mine leyes, to heare with mine cares, to speake with my tongue, and with al the other members of my body to doe as shal best stand with thy blessed wil Breake in funder al the chaines and boultes which kepe me from being perfectly vnited vnto the. Doe me the fauour (Omost sweet Lord) that I may have passage thoroughe thy most pretious woundes to enter euen into the very botome of my foule: and transforme me wholy into the. Omy.God, the fountaine of my be-

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grammes to the ende that in my fould may tast of the vaine of littely waters, and therby may electly knowe the, feruently love the, perfectly be writted vinto the, and to the glory of thy holy name enione the in al repose and security. Gene care vinto me (6 my Lord my God) not according to my wil but according to thy wil. Grant this my request (1 beseech the 6 Lord) according as thou shalt thincke it most expedient for thine honour and mine lowner saluation.

O virgin Mary the most blessed mother of almighty God. O most glorious Quene of heauen, vouchsafe I beseech the to remember me. Be a mediatrix for me, o beautiful lilly of the most highe and sacred Trinity, to the ende that thorough thy holy mediation I may with perfect and entier loue embrase thy Sonne my Sauiour Iesus Christ, and that I may absolutely be such as he would have me. O you holy Saints of al mighty God both men and women, and al you blessed Spirits angelical

helpe me with your holy suffrages I beseech you. Oyce fragrant slowers which in this celestial gardin doe neuer faide: pray for me, that by your intercessions I may please that supreme king, in whom you doe most sweetly and cleerly contemplate, and in the contemplation of whom you are perpetually replenished with inspeadable delights.

O most merciful Iesu, take pitie vpon thy Church, take pitie vpon al them for whom thou hast so aboundantly poured forthe thy most pretious blood. Turne the hearts of them that be sinful and wicked. Reduce vnto the right way al then that are in scisme and heresse. Illuminate the harts of infidels that they may knowe the. Confort them that be in milery and tribulation. Be fauourable vnto luch as ether haue done, or delire to commend them felues vnto my poore deuotiós. Be merciful vnto my paréts, kilfolks, fréds & benefactours. Bring to passe(ô Lord) that they may al be fuch as thou defirest to haue thé.

helpe

Oo 2

Gene grace and pardon vnto the liuing, geue repofe and perpetual glory vato them that be departed.

O most Soueraine, most gracious, and most merciful Trinity: Father, Sonne, & holy Ghoft, one only God. May it please the to instruct, direct, and helpe me, feing in the alone I repose al my trust and confidence.

O Father eternal vouchsafe thorough thine infinite power, to fixe my memory continually vpon the and to fill it with holy and celestial desires. O Soone of the eternal Father vouchfafe thorough thine infinite wildome to illuminate my vnderstanding, making me to knowe thy most highe veritie, and myne mine most abiect vilenes and mifery. O holy Ghost which art the very lone of the Father and the Soone, vouchfafe to change my will into thy wil, enkedling the fame with so brenning a loue and charety, that al the waters of the world may neuer be able to quechit. O that it were poflible for me (Omost soueraine Trinity)O that it were possible for me, so perfectly & entierly to loue & praile PRAIERS.

437 the, as al the infinite legios of thy Angels and holy Saints in heaven doe oue and praise the. Neuextheles i the best maner that I can, I magnific and exalt thy Omnipotency most wise and gratious. I bliffe and praise thy wisdome most gratious and omnipotent. I glorific and adore thy gratious goodnes most omnipotent and wife. But for so much as of my self I ame altogether infi fficient to praise the: bring to passe (O Lord) that thou maiest be perfectly praised in me. This is viidoubtedly a most cleere case, that if in me alone were all the loue that is in all thy creatures, I would most wishingly and freelye bestowe it al wholy vpon lthe.

O my foueraine Lord my God. O fountaine of my beginning most fingulerly belooued. O fubstance pafling simple, passing beautiful, pasling pleasant. O deapth passing sweet, passing delicious, passing worthy to be defired. O most comfortable light, and most sweet comfort of my soule. O riuer of inestimable delights.

Ou z

the.

O sea of inspeakable consolations. O infinite eternity replenished with al good things. O my God and all things. O my soueraine satiety. What can my hart defire befids the? Thou art my only treasure and blisse that neuer changeth. It is thou alone for whom my hart doth long: it is thou alone whom I defire and feeke for. Vouch!afe therfore (ô Lord) to vnite me wholy vnto the. Vouchsafe to liet my hait on fire with the flames of thy most brenning lone. Behould (ô Lord) my pitiful estate. Behould my vnfortunate nakednes and ignorance. Open the gates of thy mercy vnto him that calleth vppon the. Open the (ô sweet Iesu) vnto the poore orphane that crieth aloude vnto the. Droune me in the botomeles depth of thy di uinitie. Let me be foncke and fwalowed vp therin, and vouchsafe to make me one spirite with the, to the ende that in my foule thou maiest enliove thy deligh**ts.**

Certaine

Certaine inflamed aspirations to craue the love of God.

🕰 Good Ielu, Olweet consolation of my hart, Olife of my foule, when shall please the entierly and in euery thing? when shal I perfectly dve vnto my self and vnto al creatu res? when fhal ther not any thing liue within me butthou alone? Take pitie vpon me (O Lord) and helpe me. O my Lord God, O sea of charety ful of aldelights, O most cleare ligh of my vnderstanding, O perfect sa tiety and repose of my wil, when sha I be wholv enflamed in thy lone? O my total defire, O my total hope, O my total refuge. O that my fould were worthy to be wholy fet on fire with the, to the end that with the brenning fire of thy loue my leuke warme affection might wholy be confumed. O soule of my soule, C life of my life: it is thou alone (sweet Ielu) for whom my hart doth long. To the alone I wholy offer vp my felf

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alto al, one to one, one only to one onely. Would God the wordes which thou diddest speake vnto thy father were accomplished in messaing. I besceeche thee (O Father) that they maye bee all one I in them, and thou in mesto the ende they may bee consistent only thing I seeke for, this is the only thing that I desire, this is the only thing that I craue of the (O Lord) for thou alone shalt satisfy me aboundantly. Thou artablosutely amiable (sweet Iesu) thou

art absolutelye delightful : thou

art absolutelye faithful and since-

Who so liberal as he that vouchsafeth to give him self? who so loving as he that hath so dearly looved so base a creature? who so humble as he that hath so extremely debased the excellency of his maiesty? O Lord, such is thy most gratious elemency that thou despises no man, thou disdainest no man, thou rejectest no man that desireth to come vnto the: yea thou callest every man, thou allurest

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euery man, and vnto euery man shewest the way how he may come vnto the: for it is thy delight to be with the onnes of men.

I befeeche thy holy Angels (O Lord) to blesse the cuerlastingly. For wheras in vs thou couldest see nothing but sinne and miserie, yet hast thou vouchsafed to remaine in our company until the ende of the world. Thou thought it not fe fficient (most [weet Redeemer) to have suffred so many torments for our fakes; to haue left vnto vs thy Sacraments: to hane appointed thy Angels continually to attend vppon vs: but all this notwithstanding (we being also so ingrateful for thes thine incitimable benefits) fuch was thy holy pleasure, that thou wouldest dwel amongst vs. What is this (O Lord) if not a most euident proofe, that thou art so good, as thou art not able to deny thy self? Let vs therfore (if it [hal fo stand with thy blessed wil] make a couenant betweene vs. Thou shalt take care of my welfare and remedy, and I wil take care of thy ho-

cuery

nour and feruice: and thou shalt doe with me cuen what thou wilt, and thalt see to be expedient for my welfare. For I wil be wholy thine, and depend vpon none other. Graunt vnto me (O Lord) that I may defire no thing but the, and that I may fo abiolutely religne my felf vnto the, that I neuer herafter take my self fro the.

O fire vouchsafe to burne me. O charety vouch lafe to enflame me. O lighte vouchsafe to illuminate me. O my repole, Omy confolation, O my hope, O my treasure, O my life. O lone that aiwayes burnest, and art neuer extinguished, when shal I perfeetly loue the? when thal I embrace the with the naked armes of my foule? When thal I for very loue of the fet both my felf and al the whole world at nought? When shal my soule with al her powers be perfectly united unto the? when shal she be wholy drouned and drenched vp in the botomeles gulfe of thy deuine loue?

O most courteous, most sweet, most

louing,

PRAIERS.

louig, most beautiful, most wise, most riche, most noble, most pretious, and

most worthy to be looued and ado. red. When shal I loue the in such fort, that I shalbe wholy converted into

loue.

O life of my foule, who to geue me life diddest suffer death, and with thy death diddest kil death: vouchsafe I befeech the (O Lord) to kil me alfo doune right: that is to saye, to kil all my wicked inclinations, and al mine owne proper wil, with what focuer els that may let the from living in me: and when thou hast thus killed me, make me to liue in the: that is to faye, in thy lone and obedience, by fulfilling thy commandements, and the commanndements of my superiours. Ogood Iefu, Omy fweet Lord and Sauiour: grant vnto me I beseech the that I may absolutely shunne and detest all maner of sinne, and that in al fincerity of hart I may turne vnto the, to the ende that all my thoughts, my defires, my memory, and al the power, both of my foule and bodie maye be fixed on

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the alone.

O life without the which I dye:
O truth without the which I erre:
ô pathe without the which I perishe: ô health without the which I can not liue: ô light without the which I goe in darknes. Permit me not(ô Loid) to be separated from the sor in the I ame something; and without the I ame something: in the a lone I hue, and without the I dye: in the I recease comfort, and without the I goe to confusion. Thou which linest and reignest world without end. Amen.

If any man shal thincke this exercise somewwhat long to be made at one tyme, he may at his pleasure deuide it to two or three tymes of the day.

An

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In other most excellent prayer to crane the love of Almighty

God.

O vv i n g doune the knees of my very hart, and being prostrate and confounded in the confideration of mine owne wretchednes and miserye, with al feare and reuerence possible for fo miserable a catife, I here present my self before the (O most soueraine God my Lord and maker) as one of the poorest and most abject creatures of the world. There present my felf before the streames of thy mercy, before the influences of thy grace before the beames of the true sonne of instice, which spred them selves abrode ouer al the earth, and liberally communicate them felues to al fuch as doe not wilfully exclude them. Behoulde here a lumpe of

of claye put into the handes of the most wile and skilful crastessman. Behould here a knottic peece of wood newly cut doune from the tree with the banke as yet upon it: fashion it I beseach the (O Lord) to that forme for which thou diddest create it.

It is an exceeding great bouldnes for a creatures fo bafe, to craue a loue fo high: and in respect of my so great basenes I would gladly craue some thing that were more base : but what shal I doe (O Lord) seing thou commandest me to love the? Thou hast created me to the ende that Ishould loue the: thou threa tenest me if in case I doe not loue the: thou voluntarily lost thy life to make me to loue the: and thou commandest me to craue nothing more instantly then thy loue:yea so great is the defire which thou hast to have me to love the, that when thou sawest me to be out of louel thou diddest ordeine a Sacrament of meruailous vertue to transforme the harts of men into thy loue. sweet Redeemer, what ame I in respect

respect of the, that thou shouldest in this sort command me to love the, and that for this purpose thou shouldest invent so many and so wonderful devises? What ame I towards the, but vexation, torments, and death: and what art thou towards me but salvation, repose, and al happines? If therfore thou love me being such as I ame towards the, why shal not I love the being such as thou art towards me?

Wherfore (O Lord) being incouraged with thes pledges of thy loue, and enbouldened by that thy most gratious comaundement wherwith at the ende of thy life it pleased the so charitably to commande me to loue the: euen for this grace I humbly craue of the another grace, which is, that thou wilt geue vnto me the thing which thou commaundest me to geue to the: seing that without thy helpe, I ame not able of my self to geue it vnto the. I ame not worthy to loue the,

but thou art worthy to be loued: and for this cause I dare not presume to defire the to loue me, but that it may please the to geue me leaue to loue the. Runne not away from me I befeech the (OLord) runne not away from me. Permit thy poore creatures (O infinite loue) to loue the.

O God, who art effentially very lone it self:lone icreated lone infinite, loue without measure, not a loouer onely, but alloue: from whom proceedeth the loue of al the Seraphins and of al creatures (like as from the soone proceedeth all the light of the starres) how comethit to passe (ô Lord) that I doe not loue the? how cometh it to passe that I ame not burned in this fire of love which burneth al the vniuerfal world?

O God which art effentially very goodnes it felf, by whom al things are good whatfocuer are good: from whom althe goodnes of creatures is derined (like as from the sea al the waters of the rivers are derived) in respect of whos decine and passing excellent goodnes, ther is nether in

heauch:

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heaven nor in earthe any thing that

may be called good, how cometh it copasse (ô Lord) that I doe not loue the, leing goodnes is the very obiect

and principal cause of loue?

But admit I doe not loue for that which thou art in thy felf, why shal I not yet loue the for that which thou art towards me? The child doth loue his father, for that of him he hath receaued his being. The members doe loue their head, & for the deféce therof are redy to endanger their owne liues, because they are by it preserved In their being. Al effects doe loue their causes, for that they have from them receased the being which they haue, and by them hope to recease that which as yet they lacke.

Which of al thes titles then doeft hou lacke, (Omy God) wherby I should not be bound to pay vnto the al thes duties and tributes of lone? Thou hast genen unto me the being which I have much more perfectly then my parents. Thou doest preserve me in this being which thow haft genen vnto me, much better then

Pр

dothe the head the other members. It is thou which must finishe this worke begone in me vntil thou hast in all respects brought it to his ful perfection. Thou art the father which begot me, the head which ruleth me, and the spouse which must geue vnto my soule her perfect contentation. Thou art the maker of this house, the painter of this pourtraiture which as yet lacketh his final perfection. Althatmy four le hath, the hath receaued it from the: and al that she lacketh she expecteth to receaue it at thy hands. For like as it is impossible for any to geue vnto her that which she hath already but only thou: even lo it is impollible for any to finishe that which she lacketh as yet but only thou. In so much as al that which she hath had, presently hath, or herafter hopeth to haue, is thihe. Vpon whom then ought she to depend but only vpon thee? with whom ought the to haue any dea ling at al but only with the? whos

gratious

gratious lookes ought she to regard but only thine? on whom ought the to fet al her loue, if not on him who is al her bliffe and happines. Is it possible (fayeth the prophet Iere ler.2. mye) that the virgin shal forget her brauest ornament, and the gorget wherwith the bindeth in her brests? Yf thou be therfore (O my God) al the ornament and beautie of my foule, how shal it be possible for me to forget the? What have I to doe then with heauen, or what haue I to defire vpon earth? My fleshe doth faile me, and my hare is able no longer to endure. Thou art the God of my hart (O Lord) thou art my only enheritance for euer. Auoide al yeel that seiourne within my dores: auoide and get you packing al you creatures that playe the thecues and strumpets against my God, for from henceforthe ther shal be no more dealing betweene you and me.

O loue increated which ever burnest & art never extiguished: ô loue which ever livest and boilest continually.

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O most holy Father, O most merciful fonne, O most louing holy Ghost. When wilt thou (O most louing Father)be al in al in my foule, and in the very bowels therof most ablolutely possesse me?when shal I be wholy thine and thou be wholy mine? When wil this be O my king? when wil this ioyful day arriue? O when (weet lefu? O that it would ever be) Is it happly thy meaning that I shall cuer see it? O how doleful a delay is this? O how painful a procrastination? Come quickly (O good Tefu)

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come quickly I befeech the, and staye not any longer. Runne (my most entierly belooued) as swiftly as doth the doae and the mountaine, goate vpon the hills of Bethel.

O my God, the repole of my life, the light of myne eyes, the confolatio ofmine annoics, the port of mydefirs, the paradise of my hart, the center of my foule, the paune of my glory, the companion of my pilgrimage, the comfort of mine exile, the medecine of my wounds, the sweet scourge of mine offences, the informer of mine ignorance,the guide of my viages, the nest in which my soule reposeth, the harbour i which she safely shroudeth, the glaffe in whi**c**h she looketh, the staffe on which she leaneth, the rocke on which she standeth, and the most pretious treasure in which she glorieth.

If therfore thou (O Lord) be all the things vnto me, and if thou doc bliffe me with fo many benefits, how shalit be possible for me cuer to forget the? If ever I doe forget the (O Lord) let my right hand be forgotte?

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my tongue shal sticke fast vnto the roofe of my mouth before I be vnmindful of the. I wil neuer take any rest (ô most blessed Trinity:) Lwil neuer geue any fleape vnto mine eyes, or repose vnto the dayes of my life, vntil I find out this loue: vntil I find in my hart a habitation for this Lord, and a place of repose for the God of Iacob which lineth & reigneth enerlastingly. Amen.

> A very soveet Prayer unto the holy Ghoft.

HOLY ghost the comforter of mankind who on that bleffed day of Penticoste didest vouchsafe to

come douse vponthe holy Apostles and to fil thos facred brests with charety, with grace, and with wisdome: I most humbly beseech the (ô Lord) to fil my foule also with thy grace, and al my bowels with the inspeakable (weetnes of thy loue. Come (O Holy Ghost) and send vnto vs from heaven

loine

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456 some litle beame of thy denine light. Come O father of the poore. Come O giver of light, and light of our hartes. Come O most excellent comforter, the fweet hufband of our foules, and only solace of the same. Come O purefier of our sinnes, and remedy of al our infirmities. Come vnto me O fortitude of the feeble, and raiser vp of them that fal. Come O protectour of the humble, and confounder of the proude. Come O finguler glory of the louing, and only faluation of them that dye. Come vnto me (O my God) and with the aboundance of thy riches and mercies make me worthy to recease the. Replenishe me with the gift of wildome: illuminate me with the gift of understanding: guide me with the gift of councel: Itrengthen me with the gift of fortitude: instruct me with the gift of knowlege:wound me with the gift of loue: & penetrate the very bowels of myhart with the gift of thyholy feare.

O most gratious Lord, and singuler loner of the pure in harr, enkendle and fet on fire almy bowels with the

most sweet fire of thy loue: to the ende that being thus enflamed, they may be rapt and transported vnto the which art my final ende, and the infinite eternitie of al good things. O most sweet louer of pure and vndefiled soules: ô Lord, for so much as thou knowest wel that of my self I ame able to doe nothing, stretch forthe thy merciful hand ouer me, I beseech the, and make me vtterly to abandone and goe out of my felf, to the end I may therby come to the: and in confideration hereof vouchsafe (ô Lord) to beate doune to the very ground, to mortefy, to abolishe, and veterly to roote out of me whatsocuer it shal please the: that I may in al things be made even according to thy harts defire: and confequently, that my whole life may be a perfect sacrefice burnt wholy with the fire of thy most heauenly loue.

Would God it were my good happe to recease this fo finguler a fauour? Behould (ô my gratious Lord) behould how this thy poore miferable creature doth night & day fighe after

the

the: my foule, my foule (O Lord) which thirsterh ful fore after thee the liuing God. Alas: when shal I come vnto the, and appeare before that deuine countenance adorned with al graces? When shal I enter into the spatious roomes of that wonderful tabernacle, and arrive even to the very palace of my God? when wild thou with thy bleffed countenance (O Lord) replenishe my soule with loye and gladnes? when that I be fully satiated with thy most glorious presence? when shal I thorough thy gratious fauour be cleerly delivered from al temptations, and breake thorough the wals of this my mortal prison? O fountaine of eucrlasting brightnes: O my most sweet Lord, vouchsafe to bring me againe vnto that sea of cternal bliffednes, out of which I was hertofore produced, wherby I maye knowe thee in such fort as thou hast knowen me: and learne to loue thee as thou hast loued me: and euermore see and enioy the in the company of al thy bleffed Saints of

 Q_q

heaven, like as thou hait iene me in aleternitye. Amen.

A prayer, wherin the paines and merits
of Christ our Sauiour are offred wnto
God Almighty, and graces
craned of him for the
same.

V HAT shal I gene vnto Mour Lord for al that he hath geenen vnto me? Wherwith shal I make him re compence for so manifold benefits? what thing thal Loffer vnto him for fuch merciful fauours? O how leudly I have behaved my felf towards fo louing and bountiful a benefactour? Seing I haue bene euermore(OLord) ingrateful for thy benefits: I have bene euermore rebellious against the inspirations: I haue cuermore heaped finnes vpon finnes, offences vppon offences. I confesse (O Lord) that I ame not worthy to beare the name of thy fonne, and yet not with standing I can not chuse but acknowlege the

to be

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to be my Father. For in very deed thou art my Father, and my onlye confidence. Thou art the fountaine of mercy which doest not repel vncleane persons that come vnto the, but doest washe them, and geue them consolation. Behould then (Omy fweet Comforter) how I the most desolate creature of al others doe come vnto the, bringing nothing at al with me, but the burden of my linnes. Most humbly I prostrate my self at the feete of thy denine goodnes, most humbly I crade mercy at thy hands: Pardonme (O my most affured confidence) and thorough thine infinite clemency vouchfafe to laue me.

O sweet Iesu, for the remission of all my sinnes I offer vinto the that I neasurable charety wherwith (being the God of infinite maiestie) thou diddest not distaine to make thy self man for the love of vs: and to live in this world thirtie and three yeares in manifould troubles, sorowes, persecutions, corradictio, wearines and agreenements. I offer vinto the that deady anguishes

Qq:

PRAYERS. that bluddy sweat, that extreme agony, which afflicted thy hart at fuch time as thou diddest kneele doune and pray vnto the Father in the garden. I offer unto the that feruent defire which thou haddeft to fuffer, whe thou diddest so willingly put thy self into the hands of thine enemies, and diddest for vs offer vp thy self in sacrefice. Leffer vnto thee, the imprisonment, the scornes, the reproches, the iniuries, the blasphemies, the buffets, the outrages, the spittings of the vncleane mouths of thine enemies, with al the other kinds of torments which in the houses of Anna and Caiphas thou didest endure al thatwoful night for our lakes. Al thes things I offer vnto the (ômost sweet Iesu) beteeching the of thine infinite goodnes that in the fauour of thes merits, thou wilt pardon my sinnes, purefy my soule, and conduct it vnto eternal lyfe.

I offer also vnto the that thine inspeakable humility wherwith thou fiddest suffer thine enemies to cround the with thornes, and (for more con

tempt

tempt)to put vpon the that purple garment: as also in scornful maner to reverence the, to spitt at the, and to strike the with the reed which they had put into thy hands. I offer vnto the that painful werines of thy sacred body, thos ruthful paces, and that heauy burden of the Crosse, which thou diddest beare vpon thy tender and brused shoulders. I offer voto the that sweat and thirst with the other infinite torments which with wonderful meekenes of hart thou diddest for our sakes endure vpon the Crosse. Al thes things I offer vnto the (ô sweet Flesu) together with such humble thancks as lieth in my poore power to gene vnto the: befeeching the of thine infinite goodnes, that thou wilt in the fauour of thes merits forgene me my sinnes, purefy my soule, & conduct it vnto eternal life.

Sweet Iesu for al mine iniquities I offer vnto the thos most cruel torments which thou diddest endure at such tyme as they plucked of the garmét which did cleaue vnto thy backe, by meanes wherof the wounds of thy

former fcourges were al renewed: as fuch tyme as thy hands and feete were nailed viito that holy rood: at fuch tyme as althy facted members were plucked out of ioint: at fuch tyme as thy pretious blood gushed forth of thy wounds like vito the streames pharrunne forth of the pipes of conduits. Foffer vnto the (O fweet fefu) enery droppe of this thy most pretious blood. I offer vnto the that clemency and meeknes wherwith thou diddeft suffer the contradictions and contumelies of thos wicked persons which in feornful maner thaked their heads at the, thou vouch fafing most gratiously to excuse them and to pray for them.

I offer vnto the thos incomprehensible torments which thou diddest suffer when being on every side abandoned in the middest of all thy most vehement torments, and berefit of all comfort, thou diddest hang very pitifully upon the Crosse betweene two theeves. I offer unto thee (O sweet less) the exceeding thirst which thou diddest suffer at that time:

as ano that humility and reverence wherwith thou diddest bowe doune thy head, and commend thy spirite vnto thy Father. I offer vnto the that facred blood of life which gushed so abundantly out of thy side being wounded with that cruel speare. Al thes things I offer unto the (O sweet [lefu]together with fuch poore thacks as lye in my power to gene vnto the: beseeching the that in the fauour of thes merits thou wilt pardon me my sinnes, purefy my soule, and conduct lit vnto eternal life : thou which liuest and raignest for ener and ener. lAmen.

> Praise be to God, and to the most blessed virgin Mary for encrmore. Amen.

as all of